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WHAT WOMEN SHOULD KNOW.

BY

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PREFACE.

During the many years of practical experience in my profession as an obstretrician, I have become acquainted with women in every condition in life, both the educated and the lowly, and I have found almost UNIVERSAL ignorance in regard to a knowledge of the needs peculiar to their sex; which created in my mind a burning desire to disseminate a few fundamental principles to women in general, through which they might escape many ills.

The success which has attended my labors in teaching classes has been very gratifying.

However, one obstacle in my way has ever been the need of a suitable text book. One in which religion and science are in perfect harmony; one in which the language is plain and simple to be understood by the masses; one not designed to qualify women as professional

obstetricians; but to encourage mothers to be more motherly, more healthy, and more happy.

Hence I submit this little book for your perusal and study. The manuscript was submitted to the authorities of our Church, and they appointed Bishop Joseph B. Keeler to examine the same, whose testimony is herewith appended.

A chapter on physical culture is added, written by Miss Maud May Babcock.

HANNAH SORENSEN.

ENDORSEMENT.

PROVO CITY, UTAH, March 23, 1896.

To Whom It May Concern:

Having read the manuscript for Sister Hannah Sorenson's new book, treating the subjects of Obstetrics, Physiology, and Hygiene, entitled WHAT WOMEN SHOULD KNOW, I can heartily endorse it. Its contents should be thoroughly understood by every parent, especially mothers. I think the work will be highly prized by the class of persons for whom it is written, and will be the means of enlightening the minds of many on matters little understood, yet of great importance to the physical, moral, and religious well-being of the race.

I have been well acquainted with the author for a number of years, and am also familiar, to some extent, with her labors among our sisters,

and I do not hesitate in stating that she is earnestly working for the uplifting and betterment of her sex.

Respectfully,

Jos. B. Keeler, Bishop
4th Ward, Provo.

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WHAT WOMEN SHOULD KNOW.

THE HUMAN FORM.

The good Book tells us that man is made in the exact image of God—male and female—each for a special labor in the divine mission to earth.

There is a marked difference between the anatomical construction and form, as well as in the mental faculties of the male and female, neither one inferior but distinctly different.

The male form is broadest at the shoulders, the muscles are strong and prominent, suggestive of great physical strength and power. In comparison, the female form is narrower at the shoulders, larger at the hips; the cavity and openings of the pelvis are larger. The bones are more round and smooth, with less angular joints, giving a more pleasing and graceful outline to her form. Her hands and feet are smaller, and her limbs taper to them. She has softer and fairer skin and finer hair.

I will not endeavor to speak of mental distinction in this little work, but will point out the difference physically which adapts each to its life-work, as given by divine injunction—

labor for the man and motherhood for the woman.

We should have a selfish regard for the perfect human form, and in no wise deform even a portion of it, thus destroying its powers.

The physical life of a human being embraces the rise, progress and decay of all bodily powers; and to preserve health and prevent disease is, aside from that science which treats of the disease of sin and the preservation of spiritual health, the most important subject which can engage the human mind.

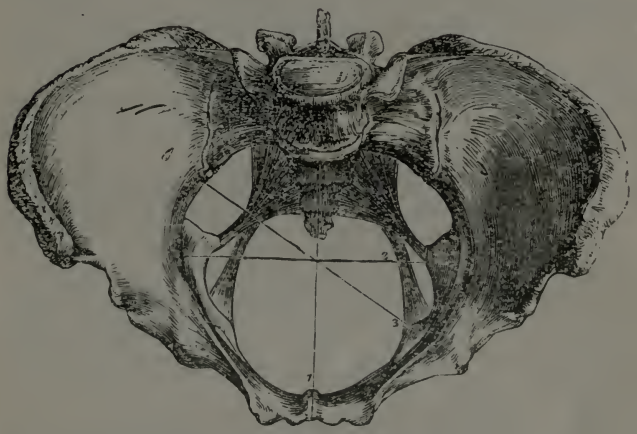
THE FEMALE PELVIS.

The word "pelvis" means basin. It is a strong framework of bones, in which the reproductive organs are contained and to which they are attached. Its lower part, or cavity, together with the muscles, fascia and connective tissue, form a kind of canal, through which a child must pass during parturition.

It is composed of the right and left innominate bones, sacrum, and coccyx.

Joints of the Pelvis.—The base of the coccyx is joined to the apex of the sacrum with a "hinge-joint," and in delivery is capable of being

moved backward one-half inch. The junction of the ilium (upper part of the innominate bone) with the sacral bone is called the "sacro-iliac-



1. Antero-posterior (conjugate). 2. Bis-iliac (transverse). 3. Oblique.

synchoudrosis." The lumbarsacral joint is where the last lumbar vertebra rests upon the superior surface of the base of the sacrum, and as the layer of intervertebral cartilage which binds these two parts together is much thicker in front than behind, it of course tilts the sacrum backward and forms what is called the "sacral-promontory." The junction of the pubic

bones in the front of the pelvis is called the "symphysis-pubis."

Measurements of the Pelvis.—The object of measuring the pelvis is to compare the length of its diameters with the length of the diameters of the child's body that passes through it. Without this knowledge it would be impossible to understand the mechanism of labor or to render proper assistance in cases of difficult delivery.

There is no way to obtain accurate measurements of the pelvis in the living female, nor of the child's head before it is born, but by taking the dried bony framework and allowing for the upholstery of muscles, etc., the diameters may be approximated.

On the internal side of the innominate bones we will find a prominent line or ridge extending in a semi-circular curve, which together with the "sacral promontory" forms a bony ring called the "brim" or "superior strait," the diameters of which are as follows:

From the sacral promontory to the symphysis pubis, front and back is 4 inches.

Transverse diameter from one side of the brim to the other is 4 inches.

Oblique diameters taken from the sacro-iliac-

synchondrosis to the "acetabulum" across the pelvic brim, right and left alike, are 4½ or 5 inches.

The "inferior strait" means the outlet from the pelvis cavity; its diameters are:

From the bottom of the symphysis pubis to the tip of the coccyx, front and back, 4½ or 5 inches.

Transverse diameter from the one tuberosity of the ischium to the other, 4 inches.

Oblique diameters taken from the center of the "great sacro-sciatic ligament" to the thickened portion of the "rami" opposite, 4 inches.

The diameters of the cavity are all 5 inches.

The internal surface of the bones of the pelvis are smooth, covered with membranes, cartilage, muscles, etc., so that the child's body can pass without injury from any rough projections.

All that part of the pelvis above the brim is called the "false pelvis," because it is deficient in its bony structure; its front wall being composed of the abdominal wall. The measure of the false pelvis is taken from one side to the other externally.

Between the widest parts of the iliac crests, 10½ inches,

From the one "anterior superior spinous process" of the iliac to the other is 9½ inches.

The most important fact developed by these measurements is that the brim is longest in its oblique diameters, while the outlet is longest in its antero-posterior measurement, which explains the necessity of what is called rotation in the mechanism of labor.

In addition to these measurements of the pelvis, it is also necessary to remember the depth of its walls; thus the depth of the anterior wall, i. e., from the top to the bottom of the symphysis pubis, 1½ inches.

While the depth of the posterior wall, from the sacral promontory to the tip of the coccyx (the line being a chord of the sacro-coccygeal curve) is three times as long, viz., 4½ inches.

Toward the end of pregnancy the following changes take place in the different parts of the pelvis: Synovial fluid is more plentiful in the articulations, which causes the joints to expand a very little in favor of the passage of the child in delivery. The ligaments become a little softer and somewhat relaxed. The cartilage swells a little and acts as a cushion between the bones.

The female pelvis differs from that of the male exactly in those points which facilitate child bearing, giving an evidence of the mission of woman as designed by her Creator; and as we study this science we are deeply impressed with the wisdom and charity of the great Designer.

The beautiful natural form of the female pelvis can be seriously affected by absurd fashion in dress, and habits of posture. For instance, during the tender years of development up to the age of maturity, I believe it is possible for the hip bones (iliac) to be curved inward, through wearing tight bands and corsets, so that the distance between them will be less, and later in life, when the child-bearing period comes, produce a tendency to a more unsightly form during pregnancy, because the abdominal space will be more narrow and consequently more projecting, besides destroying the harmony of the median line of uterus and cavity or producing obliquity of uterus, causing many serious results in the course of labor. I also believe that the wearing of corsets and bones has the effect of destroying the graceful curve in the sacral region, which is essential, not

only to grace and beauty, but is very important during the maternal functions.

The coccygeal region can be seriously affected by wrong habits in sitting, always leaning back in the chair; also in curving the body in leaning forward, bending in the stomach region instead of the hip joint. The trunk should be kept in a straight line.

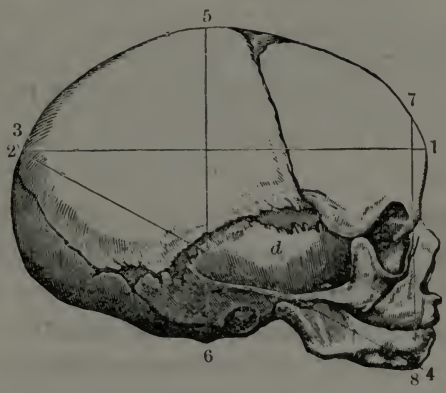
THE FOETAL HEAD.

In order that we may have a proper understanding of the proceedings in delivery, it is very necessary that we become acquainted with the form, size and shape of the foetal body, especially the head, because it is the most difficult part of the child to deliver.

The foetal head is somewhat egg-shaped, and this in connection with other peculiarities facilitates its passage through the pelvic canal. The cranial bones are imperfectly ossified, (and therefore are elastic) their sutural borders are surmounted by a rim of cartilage and can be pressed closer together or even made to overlap each other, without any injury to the child, but a blessing to the mother during parturition.

The fontanelles are spaces left in the skull at

points where the angles of two or more bones meet—due to deficient ossification. The anter-



Diameters of fœtal head. 1-2, Occipito-frontal. 3-4. Occipito-mental. 5-6. Cervico-bregmatic (or vertical). 7-8. Fronto-mental.

ior fontanelle is not completely closed till one or two years after birth.

The approximate average diameters of the foetal head are as follows:

The "occipito-mental" from point of the chin to the superior angle of the occiput is 5½ inches.

The "occipito-frontal" taken between the superior angle of the occiput, and the center of the forehead is 4½ inches.

The "biparietal," transversely from one tuberosity of the parietal bone to the other is 3½ inches.

The fronto-mental, from the top of the forehead to the end of the chin is 3½ inches.

There are other measurements—but not so important: one however is important in face presentations. It is called sternomentum, and is the length of the child's neck, when the chin is removed as far as possible from the sternum: it is 1½ inches exactly the same as the depth of the maternal symphisis pubis.

ARTICULATION AND MOVEMENTS OF THE HEAD.—The motions of flexion and extension are provided for, in part, by the articulation of the occiputal condyles with the atlas, and, in part, by the articulations of the cervical vertebrae. The motion of rotation (which cannot be forced beyond the fourth of a circle without danger) is provided for by the articulation of the atlas with the axis.

By comparing the diameters, form, and size of the foetal head, with those of the maternal pelvic structure, we find how beautifully they correspond, giving another instance of the wonderful harmony in the works of nature.

EXTERNAL ORGANS OF GENERATION.

The structures generally included in the external generative organs of the female are the mons veneris, labia majora, labia minora, elitoris, vestibule, urethra and its meatus, and hymen.

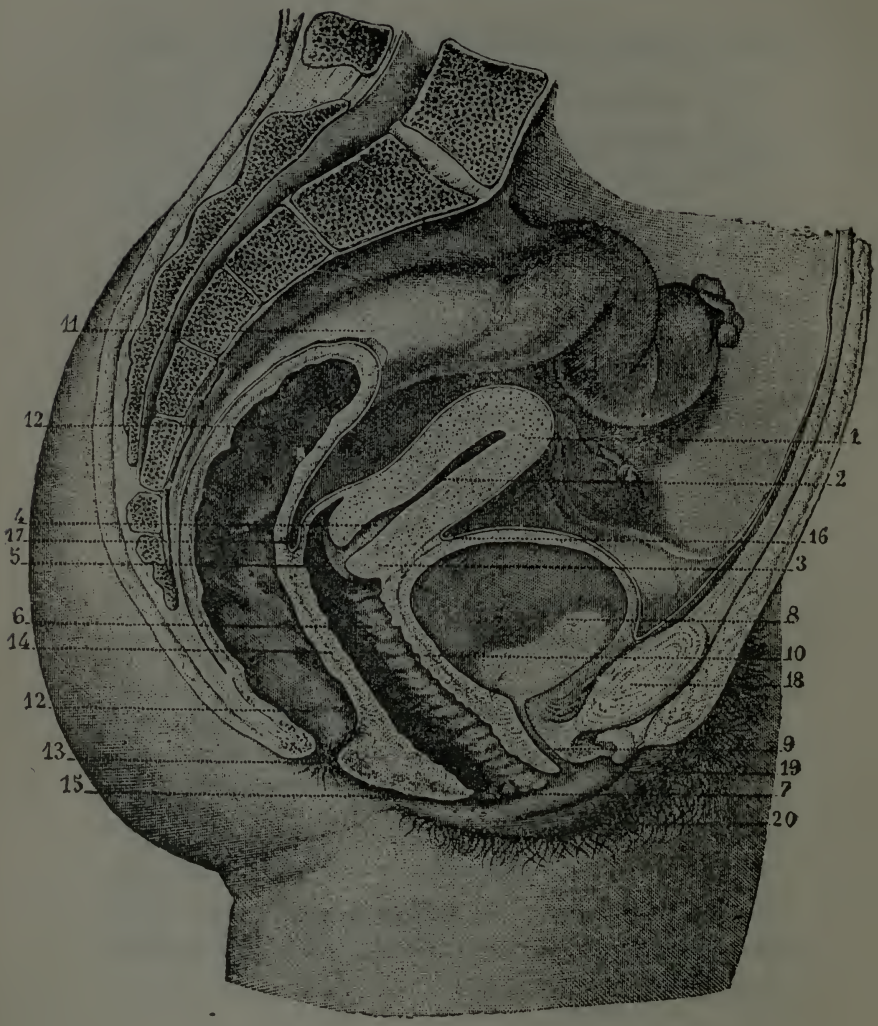
The term vulva is generally used to express all of the external organs.

INTERNAL ORGANS OF GENERATION.

The internal generative organs are the vagina, uterus, fallopian tubes and ovaries.

The vagina is a membranous canal extending from the vulva to the uterus. Its length at its posterior wall is about 3½ inches, its anterior wall is about 3 inches, its diameter about one inch, but is capable of expanding to a very great extent.

At rest its walls are in contact with each other. Its attachments to adjoining organs are as follows: The posterior wall is connected by its middle three-fifths to the rectum; its lower fifth is separate from the rectum and is in contact with the perenial body, and its upper fifth is in contact with the folds of peritoneum, which descend behind the uterus.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EXPLANATION OF CUT ON OPPOSITE PAGE.

Female geneartive organs, as seen in longitudinal section through the median line of the body. 1, Body of uterus, 2. Cavity of body. 3. Cervix uteri. 4. Cavity of cervix. 5. Os uteri. 6. Cavity of vagina. 7. Vaginal orifice. 8. Bladder. 9. Urethra. 10. Vesico-vaginal septum. 11. Rectum. 12. Cavity of rectum. 13. Anus. 14. Recto-vaginal septum. 15. Perineum. 16. Vesico-uterine cul-de-sac. 17. Recto-vaginal cul-de-sac or cul-de-sac of Douglas. 18. Symphysis pubis. 19. Nympha. 20. Labium majus. (From Barnes after Tarnier and Sappey.)

Its anterior wall is united by connective tissue with the posterior wall of the bladder and urethra. The upper extremity of the vaginal cylinder surrounds and is attached to the neck of the uterus; and it is called the fornix.

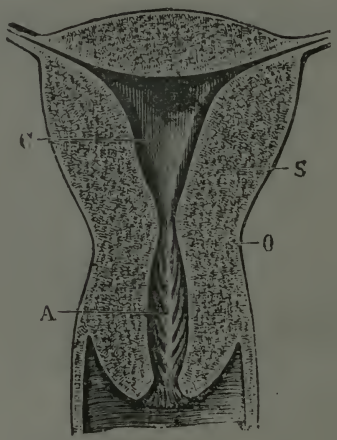
The vagina, situated as it is in the axis of the pelvic canal, and attached to the bladder and rectum, may easily become affected, if the calls of nature are disregarded and these organs become distended.

The vaginal wall is also forced to distension and consequently becomes relaxed and sinks down, causing great annoyance.

The uterus is a thick walled, hollow organ, in shape something like a flattened pear, situated in the middle of the pelvic cavity, its upper end being a little below the plane of the superior strait. The bladder is in front of it, the rectum

behind it and the vagina below it. The small intestine rests upon it from above. It is retained in its position by broad and round ligaments.

The broad ligaments cover the external surface of the uterus, front and back, giving a curtain like appearance, and are attached to the sides of the pelvis. The round ligaments or cords are 4½ inches long, attached to the upper part of the uterus, and pass between the two folds of broad ligament, outward, forward and through the inguinal canal, their terminal fibres



Section of uterus before childbirth. *A*. Cavity of cervix. *C*. Cavity of body. *O*. Os internum. *S*. Uterine wall. (From Barnes, after Tarnier.)

being lost in the mons veneris and labia majoria.

In size the uterus is about 3 inches long, transversely across its widest part about 1½ inches and its greatest antero-posterior thickness 1 inch. At the end of pregnancy it attains the size of 12 or 14 inches in length, and 8 or 10 inches transversely.

It is divided by anatomists into fundus, body and neck. The fundus is all that rounded portion placed above a horizontal line drawn through the angles where the fallopian tubes open into the uterus; the body is all that portion between the fundus and the neck, and the neck is all that part below a line drawn horizontally through the organ at the level of the internal os uteri.

The uterus has a small cavity triangular in shape with three openings those of the fallopian tubes and that of the os externum.

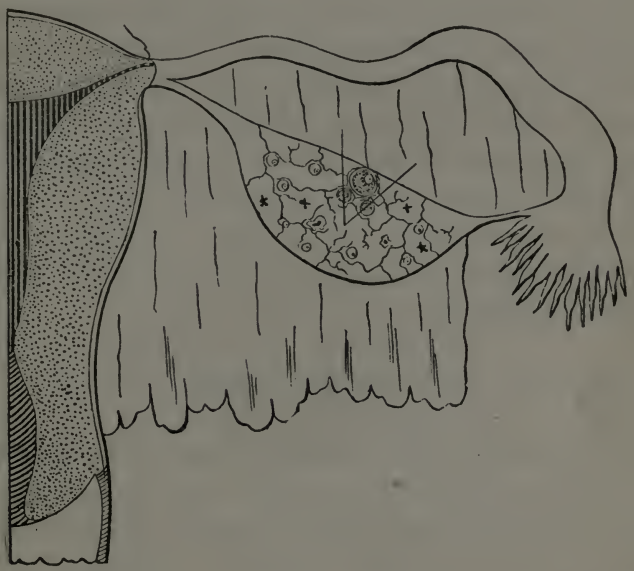
In its natural condition, the uterus is not fixed nor adhered to any part of the skeleton, it is simply suspended or hung in the pelvic cavity by the tent-like curtains of peritoneum and other ligaments attached to it. A full bladder pushes it backward; a distended rectum forward. It changes its position by gravity as

the female changes her posture. Viewed through a speculum its cervix may be seen to rise and fall with every motion of the diaphragm during respiration, and still more apparent are the motions which attend coughing, laughing, etc. The great number and variety of uterine displacements is not a matter of surprise, when we consider the disregard given to nature's calls and the careless and artificial way of living and injurious mode of dress.

FUNCTIONS OF THE UTERUS: It is the source of menstrual discharge; it is the lodging place for the foetus during its development and is the source of its nutritive supply and it contracts at full term to expel the child. The functions of this organ are of very great importance and whether it shall be able to perform them depends to a great degree upon a woman's actions in life. Many thousands of our sex have by ignorance or sin caused these natural functions to be disturbed resulting in unhappiness, misery and even death.

The fallopian tubes are two in number, given off from the uterus at each of its superior angles. They are about four inches in length and are somewhat trumpet shaped. They have a tiny

cavity the diameter of which, at the end nearest the uterus is $^1/_{25}$ of an inch but increases in size toward the free distal end where it is as large as a goose quill. Their functions are to convey spermatic fluid from the uterus to the ovary and conduct the germ cell from the ovary to the uterus.



Relations of ovary with uterus and Fallopian tube. The two lines inclose a V-shaped bit of the ovary which is represented, largely magnified, in the next figure. Both figures are, of course, diagrammatic.

When the ovule is about to be discharged from the ovisac, the fimbriae of the tube grasp the ovary so as to promote the safe entrance of the little germ-cell into the trumpet shaped end of the tube, whence it is conveyed, by peristaltic motion of the canal into the uterus.

The ovaries are also two in number and are placed on each side of the uterus between the anterior and posterior layers of the broad ligaments, a little behind and below the fallopian tubes. The ovaries are connected to the trumpet shaped end of the tube by a single fimbriae, and to the uterus by a ligament.

The function of the ovaries is ovulation, which means production, development, and discharge of ovules.

MENSTRUATION.

Menstruation is a monthly hemorrhage from the uterine cavity; its cause, as well as its treatment, is so little understood by womankind that it is one of the many causes of woman's frail physical condition.

Menstruation is dependent upon, or coincident with ovulation. About the time when an ovule

is ripe and soon to be discharged, the reproductive organs, especially the ovaries and uterus receive an extra supply of blood—they become physiologically congested in anticipation of impregnation taking place. Let me here emphasize the fact that these ovules are placed in the female ovary for the sole object of being impregnated that offspring may be produced, but in the absence of impregnation the extra blood supply, which was designed to prepare the organs for the reception and development of an impregnated germ, fails in its natural purpose and is discharged in the form of menstruation. The ovule is also lost and discharged. This form of operation we find to take place (after it has made its first appearance) in woman once a month up to the time of conception.

The First Menstruation.—We understand that the period of menstruation in a woman's life is the child-bearing period, and when it ceases to appear, which is generally at the age of forty-five or fifty, it indicates her inability to bear children.

Now if it is true that cessation of menstruation indicates her inability to bear children, it must be just as true that its appearance indi-

cates her ability to bear children. If menstruation indicates woman's ability to bear children, it is reasonable to say that it should appear only at maturity, is it not?

You would not expect a little girl twelve years old to be properly developed to become a mother, would you? Certainly not; but yet we find our little half-grown girls menstruating, and only the thinking mind asks what has caused this discord. I can only give my own opinion, as I have never heard any one attempt an explanation.

I believe there are many causes, especially through ignorance of sexual laws, practiced for many generations. I am sure it has not always been thus, and am just as sure that it will not always last. We believe in the restoration of all things to beauty and perfection, and woman will be no exception.

How will it be brought about?

Just on natural principles and obedience to natural laws. It should be our aim to work toward the normal condition, to find out the causes for the too early menstruation, for then we have some hope of checking it.

The mighty tide of ignorance, sin and suffer-

ing cannot be turned at once, but there are many, many by-ways of escape even for us now if we are prayerful and earnest in seeking to better our condition.

Circumstances modify the age at which menstruation first appears, and climate has a slight influence upon it, but we know that luxury, stimulants, indolence, hot rooms, puriency of thought, novel-reading, round dancing, secret association with the opposite sex, all render the woman precocious.

Mothers, you must certainly realize that you have no right to be passive on this subject nor say you can do nothing. You can avoid a luxurious and indolent life. A hygienic life is within the reach of all. You can train your little ones in the channels of purity. You should not be so careless in regard to the associations that your children are forming. You can avoid novel-reading and theater-going, except it be of an elevating character. You can also avoid the use of stimulants and condiments.

Another subject I wish to mention is the misunderstanding you seem to have concerning the condition of your young daughters, when often in the early years of puberty they become puny

and sickly. The general belief is that they are sick because they do not menstruate, and efforts are made in every possible and almost impossible manner to make them menstruate.

The digestive and nervous systems are sometimes nearly ruined as a result of the strong medicines used. All that you can do is to restore the health by natural laws—never think of the menstruation, it will take care of itself. But I hear you say, "What then is the matter with my daughter?" That is just what you must try to find out. Is your daily life one of strict obedience to nature's laws? There is a period in a woman's life called puberty, beginning at about ten or twelve years of age, and continues up to twenty. It is during this period that the female develops into perfect womanhood; she not only increases in size and stature, but the reproductive organs also attain their perfect development, so that when the period of puberty has passed she is in a condition perfectly developed, not only mentally but physically, to assume that holy duty, designed by her Creator to become a healthy and perfect mother. Now this is nature's operation if not disturbed. The age of puberty places the female upon the

boundary line between childhood and womanhood, and is one of the most important periods of life, a time when a mother's care and a mother's watchful eye are most needed. A young girl should never be allowed to approach this epoch of her existence without some knowledge, suited to her years, of the phenomena of menstruation.

The reason I speak of this is because I think it a very serious matter, that gross ignorance exists among the masses of the people, and there seems to be no one who wishes to bring light upon it because of its delicacy. Modesty has become so depraved that in its sickly condition it no longer cares for its own welfare. As children increase in years they should become acquainted with the organization and natural functions of their own bodies, thus avoiding sin and misery. There is no shame connected with womanhood.

It has been a painful discovery to me to find, during the many years of my practical experience, that only a small minority of women are in a fit condition to be mothers. There are many causes for this pitiful condition. The important functions of the reproductive system

have been interfered with and they are not in a condition to operate as nature requires. Improper work, improper dress, improper diet, lifting heavy burdens, obtaining a masculine standard of education, injurious or degrading habits, and ignorance of sexual laws, all contribute to the physical degradation of women.

Woman, as left by the Master hand, perfectly endowed with every qualification to fulfill her high and holy destiny, appears before us, in too many cases, as a physical wreck, broken down in spirit as well as in body, seeking the cause for her misery everywhere but very seldom where it is to be found. It is within the grasp of woman herself to better her condition if she will look upon life seriously and exercise common sense.

I think it improper for a woman to engage in any labor that requires her to stand on her feet from morning until night, as many occupations demand, especially when she is an invalid, which she is at least once a month. These organs certainly are at that particular time in a condition that needs quietness and rest. It is also injurious to lift heavy weights or stand at the wash tub for many hours. Then comes another fatal destroyer of womanly happiness

Fashion—how much misery hast thou brought to our fair daughters! When wilt thou cease to conquer? Fashion must be followed whether it brings life and health or sickness and death. (See chapter on dress.)

I do not wish to be understood as finding fault with modern educational systems for the young; they are doubtless what they should be for males, but not properly arranged for females.

During the age of puberty, it should not be the aim of girls to excel the boys in the mental race for knowledge, because the overworked brain in its efforts to perform its heavy work, calls for a greater supply of blood than the delicate system is able to produce; except it be at the expense of the development of other just as important organs. Excessive physical labor as I have stated should also be avoided, both mental and physical should be *moderate* at this peculiar age of puberty.

Many lovely, refined, highly educated women whom I have met in consultation, have inquired the cause of their barrenness, and they so much desired to become mothers. It has been my sad experience to discover that their reproduc-

tive organs were no further developed, than if the individual was a child of ten years. Puberty is the only age in which the reproductive organs can be developed.

Life is sufficiently long that a perfect mental and physical development can be attained—one not at the expense of the other. There is no limit to our intellectual development in this life nor in the life to come, but a perfect physical development must be gained early in life.

In regard to menstruation, I will quote Dr. Lowenthal. In a recent publication he says: "Menstruation is not physiological but pathological and not neccessary to health, that menstrual blood is normal blood and does not contain any poisonous substance that must be eliminated from the system, that in amenorrhea emenagogues are useless and harmful, as some constitutional diseases (chlorosis, hysteria, etc.) cause amenorrhea, but the latter causes no disease itself. Amenorrhea simply indicates some disease of the system and should be looked upon as a powerful aid to reinvigorate the body not to be fought as a foe. A woman is not healthy because she menstruates but in spite of it."

This corresponds exactly with my ideas and it gives me joy to at last find someone publishing it to the world.

HYGIENE.

The true science of hygiene teaches us how to live so that all our bodily functions may be performed promptly and effectually. Mankind are born in sin both moral and physical and its temptations and penalties are so deeply rooted in our natures that they cannot at once be eradicated, but it is possible to greatly improve our condition by correcting bad habits of living and conforming to the simple laws of nature. Those who wish to get well and stay well must call to their aid all of nature's physicians—sunshine, air, food and water.

PURE AIR, the great elixir of life, which abounds on every side, will penetrate our homes thoroughly if we do not use means to prevent it. Ventilators should be placed near the ceiling so that the cold, fresh air entering and falling to the floor, and the warm air rising to the ceiling may be thoroughly mixed and purified; foul air, especially in sleeping rooms may cause many ills, it is important, however, that you

arrange your bed so not to sleep in a draught. It would be easier to have pure air in our bed rooms if we used loose rugs instead of carpets tacked down. Pure air and sunshine must have perfect freedom in every room,—they are nature's disinfectants, consequently the best.

Food.—Blood is the life giving fluid to the system and the condition of the blood depends upon the selection and preparation of our food. We can never hope to advance much so long as we are so careless and ignorant in regard to the proper kind of food. The digestibility of foods depends largely upon the way in which they are cooked.

The cheapest food is that which supplies the most nutriment to all the different organs of the body at the least cost. Too few of our good housewives think anything about the nutritive value of foods when they purchase, and are more apt to judge the value of the article by the price per pound.

Bread, the staff of life should be made from unbolted flour carefully prepared, with little or no salt, and eaten cold. Bread made from fine white flour is not so healthful, because much of the nutriment which the body needs is taken out.

Good wholesome bread is of more importance than any other article of diet. I would also recommend the use of unleavened bread which is valuable on account of containing no fermenting properties—will also give a recipe as it is so little known. There are several methods of making unleavened bread, but the most delicious I think is to make gems. Take the whole wheat flour and stir with ice cold milk to a consistency of pancake batter. Stir briskly for about ten minutes, till it is perfectly light with air, and then put into very hot iron gem pans and at once into a *very* hot oven; the success depends upon quickly forming a brown crust to prevent the escape of the air—bake twenty-five minutes. Use no seasoning—just milk or water and flour.

All grains are good for food prepared in various ways; mush and cakes made from oatmeal, cornmeal, samp, rice, etc., are wholesome and good, but must not be spoiled by using lard and spices.

Most grains need to be cooked for several hours—cracked wheat six hours, oatmeal and graham mush two or three hours. The double boiler is essential for cooking grains, as they

are much more delicious if not stirred. Mush for breakfast might be cooked on the previous day and warmed in the morning.

FRUITS.—Fruits are good for food if properly prepared—not preserved. Fruit should be used in its seasons and in its natural state. Canned and dried fruits may also be used.

VEGETABLES are also healthful articles of diet when not prepared with meat, grease, vinegar, pepper, etc., but use sweet cream and a little salt. Eggs, cheese and butter may be used moderately. It is better to use butter while it is yet in the cream. Nuts and milk are also good for food. If cake or pie must be used make them with cream, do not use lard at all. Lard may well be called shortening because it shortens life. No preparation is good from the frying pan, food shriveled up in hot grease is almost impervious to the juices of digestion.

When anything sour is needed use the pure lemon juice, but no vinegar.

Sugar should be used *very* moderately. Avoid all stimulating and irritating substances, coffee, tea, beer, wine, (except new wine not fermented) chocolate, cocoa, vinegar, pepper, mustard and all spices, most of these contain little or no

nourishment whatever, and are irritating to the delicate membrane lining the internal organs.

MEAT.— I do not advise the eating of meat of any kind. I think it has a tendency to nourish and develop the lower and gross nature in man, to produce strong animal passions, and gives a greater tendency to disease. I think it should be eaten only in time of famine, excessive cold and hunger. (See Doc. and Cov.)

I think the constant killing of animals either for food or for pleasure, has an influence to a marked degree upon the minds of our children and contributes to the development of the hard and cruel nature of mankind. It really seems inconsistent for merciless man to ask for mercy. As a people we are looking forward to a day of bliss, when peace will be restored between man and beast and we should try with joy, not unwillingly, to prepare for that day, and not kill animals except for urgent need.

When and how to eat is also a matter of importance. The food must be thoroughly masticated, especially the grain and starch foods, so that the secretions from the salivary glands may accomplish their work. The habit of bolting the food into the stomach and washing it down with

hot or other drinks is an insult to nature which she will surely avenge. We should have our meals regularly, about three meals a day, and eat nothing at all between meals; the stomach needs rest as well as exercise.

Drinking.—Water is the only drink for thirst. Lemonade made from the fresh juices of fruits may also be used. Drink whenever thirsty, but in moderate quantities.

So long as we have not a correct understanding of food we have little hope of establishing purity, controlling bad habits and the lower natures generally.

No people upon this earth have a better opportunity to live correctly than we as Latter-day Saints. We have received divine counsel concerning this subject. God in His mercy has told us what is good for us and what is not. He did it because He saw that we in our ignorance partook of many things which would degenerate us, both mentally and physically, and unfit us to become instruments in His hands to accomplish His purposes. I do not think for one moment that God had in view only the physical welfare of His children. If we shall attain to that glory which He desires us to, and which we

anticipate, we must certainly comply with the conditions which will make it possible.

It is a positive truth that mankind generally gratify appetites at great moral and mental expense. You know how it is with many people regarding the Word of Wisdom; they construe it to suit their own appetites. If you ask one why he does not eat such and such, "Oh, I don't like it," just as though we have a right to do only what we by our perverted natures feel we like. Some will say if you have used certain things for years you must not stop entirely, it might be injurious. Why do we doubt the counsel of God and accept that of mortals? Who should know our needs better than He who created us? Who could believe that if a person given to stealing during his life was at last convinced that it was wrong, that it would still be better to keep on stealing just a little rather than stop entirely? It is just on the same principle; both commands have been given for our benefit, as is the case with all divine laws. In what way is life a benefit to us if we do not learn to be strong-minded? Is not the head set to rule the body? Why should we expect young people or children to live nearer the line of duty than we who have

more knowledge and are better acquainted with all the conditions of life?

The Word of Wisdom claims to be adapted to the weakest of all who are or can be called Saints. The blessings predicated upon the Word of Wisdom are all that we could possibly desire, health, life, and superior intelligence. Ah! blessed day when the Saints of God will cheerfully obey His laws.

USES OF WATER.

The office of water in the system is two-fold. It regulates heat and acts as a carrier. The union of oxygen taken in by the lungs, and carbon taken in with the food producing animal heat in every part of the body, is prevented from excess by water flowing through the system.

On account of its mobility, water readily passes through every part of the body, conveying the blood corpuscles and elements of nutrition through the arteries to the various parts of the body, and also on its return trip through the veins carries away the waste material, which is thrown out through the pores of the skin, kidneys, and lungs; enough water also remains

with the waste food products to keep it moist and mobile, so that it can readily pass through the alimentary canal and return to the outside of the body.

The greater part of our bodies is composed of water, hence the great necessity of having it pure.

While there are other ways of contracting infectious diseases, it has also been found that drinking water containing seepage from privy vaults, barn yards, cesspools, or carelessly thrown slops, are among the chief causes.

During the continuance of epidemics, it is best to drink only boiled water. Wells should be dug deep enough to tap the under currents (which are purer than surface water, except mountain streams), and be a safe distance from drainage of any foul surface.

Experience teaches us that any time between meals is the proper time to drink. Nothing should be drunk while eating, because the digestive juices become diluted and are unable to properly perform their work. When the supply of water in our bodies runs low, nature calls for more, but we should not distend the stomach with an excessive quantity; it will not

quench thirst any quicker, but will dilute the gastric juice and impair digestion. Drinking with a spoon a coffee cupfull of hot water when first arising in the morning is an excellent thing to cleanse and assist the digestive organs.

BATHING.

Notwithstanding all that has been said and written upon this subject, there are still many people who are afraid of water. The ever busy oil and sweat glands bringing refuse matter to the surface of the body, and the falling off of the outer skin, together with accumulation of external dirt, render frequent applications of water and soap a positive necessity. If nature's great sewer system be obstructed the work of purifying the blood and carrying off waste matter, is thrown upon the internal organs, such as the lungs and kidneys. Most all diseases are caused by micrscopic animal or vegetable parasites which feed and breed upon dead or decaying matter in the system—not upon living tissue—therefore if the body is kept clean externally and internally by bathing and flushing the colon, there would be no chance for the parasites to get located and increase. The

time and manner of bathing depend upon the condition of the person and the kind of bath. Infants should be bathed daily in water about the temerature of 72° but as they grow older, the water may be a little cooler. Both warm and cold baths are useful in promoting health and curing disease, but they must be taken properly.

The turkish bath and vapor bath are useful in conditional diseases. The cold bath is designed to harden the system so that one is not affected by changes of temperature or weather seasons: but it must not be used for little children nor old people, neither should it be attempted while a person is cold, chilly or shivering. People of weak vitality should work up to its use gradually. The best time to take a bath is either the first thing in the morning or about 10 o'clock or just before retiring to bed. It should not be taken either immediately before nor after a meal.

Warm Bath.—One way of taking a warm bath when a bath-tub is not convenient: make a pair of thumbless mittens, just large enough to slip over the thumb and allow the hand to stretch flat, also a large, rough towel and a generous

supply of tepid water, and, of course, pure, white soap and either another towel or a piece of oil-cloth to stand on. It is very important to have a warm room, so that the body may not be chilled, when you doff your garments. After taking everything off stand on the oil cloth or towel in front of your basin, slip your mittens on dip them in the water, squeeze the drips from the mittens, soap well and rub the body all over beginning at the neck and ending with the toes. Bathing thus rests and strengthens the tired body. The damp mits will not only dry the body but it is wonderful the friction they produce and how they open the pores of the skin. Then dry with a towel by patting the body (not rubbing) all over. It is much more beneficial to have a little moisture on the body and dress immediately, than to rub it into a glow with a rough towel as is generally recommended. The rubbing should be done on the wet body, either with the mittens above described or a coarse wash rag or the hand. The moisture helps to the most regular, equal, speedy and natural warmth. A bath, especially a cold one should always be followed by light exercise such as doing chores, household duties

or a brisk walk in the open air. A warm bath taken in a bath tub: have in the tub a sufficient quantity of warm water to cover the whole body. The water should be from 92° to 98° or the normal temperature of the body. Then lie in it from twenty-five to thirty minutes. Have cold water handy, stand up in the tub and pour the cold water on the body or wash it all over with the cold water, quickly rubbing with the wash rag or mitten the meanwhile, then wipe off the excessive moisture with the wet rag, pat the flesh, dress and exercise. The cold douche or wash should never be ommited, whenever warm water is used.

How to Take a Cold Bath.—The cold bath may be taken in various ways. Those who have the luxury of a bath-tub, after rubbing the body well with soap and water, as before recommended, should then quickly step into the tub, and either immerse the whole body under the water, or sitting or kneeling in the water, quickly deluge and rinse the unimmersed portion with a wash rag or wet towel.

The shorter the bath the better the effect. It is better, wiser and safer to remain one minute n the bath than four minutes, just long enough

to rinse off the soap; then step out, rub vigorously with the wet rag, work the muscles, pat the flesh, dress and exercise as before described.

An exception to the above rule as regards length of time is made in the treatment of some fever cases, where the bath is prolonged several minutes, for the purpose of reducing the temperature.

If you have no bath-tub, you will have to make shift in the best way possible with a wash-tub or wash-basin and wet towel or the before described mitten.

WET PACKS OR BANDAGES

Are excellent for both warming and cooling purposes in the treatment of pain or disease. As for instance, the bandage for throat troubles, the chest bandage for lung troubles, and the sheet pack for fever. First apply the wet cloth to the afflicted part, then cover it with several thickesses of dry flannel, so arranged as to exclude all air from the wet cloth underneath. Great care must be taken to thus hermetically seal the wet cloth with the outer wrap. This is of the utmost importance. The bandage should be removed as often as it get

dry, until relief is obtained. When taken off for the last time, sponge off the part with cold water.

The Wet Sheet Pack is a most effective method for removing morbid matter from the system, and has a drawing tendency. It should always be preceded by an internal bath to cleanse out the bowels. Spread over the bed or cot two or more heavy comfortables, over these a pair of blankets; then, if for a person of strong vitality, wring a sheet out of cold water just dry enough not to drip, and spread it over the blanket; lay the patient, stripped of all clothing on the sheet with his arms by his sides, tuck the sheet around him, then the blankets and comfortables, leaving his head out, but tucking it close around the neck and over his feet, making a mummy of him, so to say. If the head is hot or aches, apply a towel around wrung from cold water, and renew it as often as it gets warm. To the feet apply a jug of hot water. Let him be in the pack from twenty to forty minutes, or even longer if he is comfortable. He will soon get warm and sweat freely. This is the end desired. If he goes to sleep, as is often the case, don't be in a hurry to wake him up. He will

take no harm so long as he keeps warm. See that there is plenty of fresh air in the room. When he has been in the pack a sufficient length of time, close the windows, then take him out and wash him down thoroughly with soap and soft, tepid water; then sponge off with cooler water, rubbing him down vigorously and working the flesh the meanwhile. If not too weak, he should assist in this operation. Then dry off by patting the skin with the towel, not rubbing, leaving a little moisture on the skin. Before and during the pack, let him have all the cold water he wants to drink, in small quantities at a time. If the patient has but little vitality, wring the sheet out of tepid instead of cold water.

CARE OF THE TEETH.

If we wish to preserve our teeth, we must not deprive them of their lawful work, nor bring them in contact with extremely hot or cold food, which may crack the enamel and cause decay. They must be kept clean and free from decaying particles of food, with brushes and wooden toothpicks and only clean, pure water.

I believe that our teeth, being composed of the hardest substance in the body, should be

last to give way if they were properly cared for and nourished.

CARE OF THE HAIR.

It is specially important that the hair of females be combed, brushed and aired every day, in addition to its bathing.

THE EYE.

We should be careful not to strain our eyes by night work or study. If you must use lamplight, prevent a glare of it from coming directly to the eyes. Do not, at any time, lie down and read.

WORK.

Work or exercise, both mental and physical, are essential to health. All work should be arranged systematically, so there would be opportunity for labor and study each day.

There are many kinds of work that women are doing which are too hard for them, thereby injuring their health: lifting, clerking, washing and dancing for many hours.

Excessive work is usually attended with wor-

ry. Worry is one great destroyer of health, while recreation is essential to health.

Novel reading is detrimental to health and morals; it weakens the mind and destroys the memory.

Late hours, either for work, study or pleasure, contribute largely to ill health, peevishness and insomnia. Nature requires regular sleep—about eight or nine hours, and at least three or four before midnight.

DRESS.

The soul needs the freest environments to encourage its fullest expression. There can be no perfect health, no perfectly developed muscles, and no grace of carriage in the body that is restricted by clothing.

Throughout all people there is a natural desire for beauty, but owing to perverted tastes we find false ideas and standards of beauty. "Fashion is not beauty, fashion is fleeting, Beauty is eternal, its essential qualities never change." I believe it is our duty to preserve our youth and beauty as long as possible.

All clothing from neck to foot must be in one piece and hang from the shoulders, and loose

enough to allow the fullest breathing. Any garment that causes pink creases in the flesh is too tight to allow that perfect freedom which insures grace.

All colored material contains more or less poison; hence white should always be worn next to the body. It should also be woolen for all seasons (thinner, of course for summer), as it preserves a more even temperature and is a good ventilator, *i. e.* it allows a more perfect exit for impurities from the system and provides a more perfect inlet for fresh air to the body.

Clothing should be light (not heavy), warm and comfortable. The extremities should be well dressed in cold weather. Especial attention should be given to the dressing of the feet. We have all noticed how the body can be thrown out of pitch and balance by high heels and also by sore and painful corns and bunions (caused by pressure), destroying the spring of the toes, neither do they add to the beauty of the countenance.

Pain or injury of any part mars the whole. Is it not true that the wearing of that destroying garment we call corset has caused many a bright, intelligent woman to be carried to an un-

timely grave, and more to eke out a miserable existence?

The heathens in their false idea of beauty, compressing the feet or flattening the forehead (which has always been a subject of derision by enlightened people) have displayed more wisdom, or perhaps better to say, done less harm, than have the civilized nations by their mode of deformity.

There is positively no waist line in the contour of a natural body. It is not possible for corsets to reduce flesh, but will crowd it up and down, causing the waist line to become smaller, the shoulders higher and square, the hips and abdomen larger, destroying both health and beauty. Beauty is dependent upon health in every particular. The corset either hinders the action or causes displacement of every organ in the trunk of the body, and what can we hope to make of such deformity?

The following excellent essay by an artist was written in support of my work:

DRESS.

Harmony is the rhetoric of form and color. That which embodies perfect harmony in line and color is a correct expression of beauty.

Beauty is truth, hence of eternal and divine source. It is not a matter of opinion or taste, but it is governed by law. Those laws are manifest in all of God's creations. From them man learns the principles of beauty and harmony. The human form in its perfect state is the highest ideal of beauty; the male expressing power and strength, and the female poetry and grace. Each is adapted for its respective purpose or mission. The former is wider at the shoulders than at the hips, the latter about the same width at each point, the shoulders slightly more sloping. The outline of the body is made up of beautiful gentle outward curves, blending into each other like sweet strains of music. Every muscle and organ is for a purpose. Alterations or misplacements of any of those organs or muscles through accident, continuous pressure, improper clothing or imperfect exercise mars the harmony and grace of action of the entire body.

It must be very much displeasing to the Lord that His children, especially the daughters of Zion, permit those beautifully designed bodies of theirs to be distorted and physically disqualified

by that terrible enemy of beauty of form and grace of vesture—Fashion.

It is either through ignorance of the laws and principles which govern the beautiful, or lack of stamina, independence and stability of character that the daughters of God throughout nearly all of the Christian nations have become such inveterate slaves on this subject. I feel loth to point out some of the silly and hurtful things Fashion prescribes, but duty calls for it. The crowning evidence of its origin is the falsely shaped mold of the torso, called corset. This well-known instrument is stiffened with whalebone so that it can more thoroughly accomplish the deformity his Satanic Majesty intended it for. So effectually has this end been accomplished that we often hear mothers say that they could not support their bodies erect without its use, proving that the muscles which support and give strength to that part of the body have become unfit for the mission the Creator designed them for. The exquisite harmony of the outlines are broken, and woman can no longer assume that dignified bearing and graceful action.

They say that the drudgery of housework has

made them round shouldered and unshapely. Not so, sister! The corset and the heels on your shoes have done it. Yes, the heel is another calamity Fashion imposes on its slaves. Several thicknesses of sole leather under the heel is intended to throw the equilibrium of the body and various organs thereof out of kilter. There is a moral in the fact that these two things mentioned here never change for better or worse, but always stay with it. In other respects the old dame keeps on poking fun at good taste and reason, first one way and then another. At one time she dons a prominent bend out on the rear, to which she gives the classical name of "Grecian bend." Just as soon as her victims agree that it's "very nice," and every woman in Christendom has devoted considerable attention to cotton wadding and wire cages to outdo each other in extent, she orders a change at headquarters. This time the stuffing is discarded and a street sweeper is hitched on to the skirt to gather in the tobacco quids and cigar stubs. Extremities are ornamented (?) after the fashion of the unsheared extremities of a sheared poodle.

Lately Dame Fashion manifests a disposition

for the "female form divine," and patterns after that of her brother. The ingenious thing accomplished this by the loading of great puffs on the shoulders, after a manner that resembles a Venetian gondola, the head representing the passenger cabin. Now, woman is much wider at the shoulders than at the hips, like her brother. No telling what will happen next. As an artist I would advise my sisters to study the various works of great painters and sculptors, such as "Queen Louise," by Richter; "The Three Fates," by Thurrmann," "Titians," "Sacred and Profane Love;" the "Venus de Milo;" "Venus di Medici;" "Greek Slave," etc., and learn the true standard of beauty, and then bring your body to that standard by physical culture. Free yourselves from the shackles of fashion, and at least allow your bodies their natural growth. One cannot well explain the points to be observed in dressing artistically and comfortably without illustrations. There are a few general rules, however, to be observed.

1st. Conform your dress to the general design and contour of the figure. Skirts should not be separate from waists as that indicates a division. The body is not divided.

2nd. Do not permit the dress to assert itself before the wearer; decorations should always be sub to the thing decorated.

3rd. Have no buttons unless they serve a purpose.

4th. All gowns should be supported from the shoulders.

5th. Color of fabrics should harmonize with the color of the hair and eyes, hence primary and secondary colors are in bad taste, being inharmonious with the hair and eyes. Select tertiary tints.

John Hafen.

PREPARATION FOR MARRIAGE.

Pray do not expect a description of preparation for wedding ceremonies, etc., manners and customs widely differ in different nations and are only of minor importance; the points I wish to consider are those which affect woman generally—her physical condition, her moral and intellectual development, her knowledge of woman's life-work.

It has been an injury to the race to allow, yes even encourage girls to marry before they

are matured (which in our country is at the age of about twenty). Size alone does not indicate maturity. It is unreasonable to suppose that a young girl entering the matrimonial state and not having finished her physical growth, can furnish nutriment for her own growing body and also that of an infant. The labors of maternity will overtax an undeveloped body. It is true there are exceptions, but generally speaking, such mothers are puny and sickly and will fade away early.

The great majority of women marry because they desire the association and companionship of the one they love, giving little or no thought to the commands of Him who instituted marriage, and this gives rise to the condition we find so prevalent today—the desire of being a wife but not a mother. Of course, women are not alone to blame, there are so many things wrong in this world. Who can blame a girl for seeking in some way to avoid the sorrow, misery, poverty and cruelty that many women have had to endure? The other extreme is the butterflies of fashion, who wish to avoid motherhood as it interferes with their so-called notions of freedom and pleasure.

A daughter's education should consist of a knowledge of the functions and proper care of her own body, the proper care and development of her offspring, besides all the intellectual progress to which she can possibly attain.

The preparation for marriage is equally important for males. There is such a gulf between the sexes, the one not knowing the needs of the other. Is it not necessary that a man should, in taking a wife, being her leader, know how to properly treat her, when his happiness and success in life depend so much upon his helpmeet? Today, when they enter into marriage, they are entire strangers to the obligations and duties of such relationship.

Love is a very essential element to happiness but it must be controlled by reason. True love results from *doing right.*

MARRIED LIFE.

Marriage is a proper union of the sexes; the necessity of which is evident as it came by command of God, and it is calculated to bring the greatest happiness to mankind throughout time and eternity.

The object of marriage is to fulfill the righteous

purposes of our Father in heaven, in preparing a garment of flesh in which the spirits of God's children can dwell in probation. It seems that this life of probation is necessary, in order to promote the knowledge and happiness of the life eternal, hence all spirits must be tabernacled in flesh to become acquainted with sorrow, sin and death, and thereby will be enabled to fully enjoy the contrast.

"Mysterious birth,
Entrance to death and pain;
Mysterious death,
Portal to life again."

The whole race has degenerated until a knowledge of nature and purity is almost entirely lost, but the restoration of the gospel of Jesus Christ, embraces all knowledge and will prepare us for His presence, if we abide its principles. One of its most beautiful principles is purity of married life, the necessity of which will be plainly seen as we study each subject in this little book.

Instead of happiness, marriage has, in many instances, brought the greatest misery. How terribly has this holy institution been demoralized and put to an open shame! I do not pre-

tend to give any specified explanation of married life, but I do wish to bring up some points relating to one of the objects of teaching classes, viz., to prove to you the greatest cause for woman's low physical condition of today. I will speak only of sexual laws.

God has endowed His children with procreative powers, which is one of the greatest gifts of mortal life and fraught with the greatest responsibility. This power was given to man for one purpose only: the purpose of reproduction, and the reproductive elements should be kept within certain divine laws, of which God Himself is the author. I understand it is a general belief that there can be no sexual sin committed in married life, that the parties have a God-given right to associate together in sexual congress as often as passion demands. What a serious mistake!

If anything can be physically wrong, how can it be morally right? During the past thirty-one years of my life, through the experience of practical work in my profession as an obstetrician, I have come in contact with the sad results of sinful acts, evils which are the outgrowth of ignorance and sin, and can positively

prove that physical sin can be committed in married life, through undue sexual relations of husband and wife to the extent that health is injured, offspring is destroyed, even to the risk of life. Is it true that such sins are only physical sins? And are physical sins no sin?

LAW OF CONTINENCE.

It is my firm belief that the abuse of the reproductive element in man is the great underlying cause of much of the sickness, suffering and premature death of mankind. There is no other law connected with the directing and governing of the human body or soul that so affects the individual welfare, happiness and success in life as does the law of continence and for this reason it deserves all the thought and argument that can be brought to bear upon it.

The exercise of the procreative powers is allowed only within the bonds of sacred marriage relationship; but even there it should be controlled within the limits of sacred natural laws. Nature seems to indicate that those powers should never be exercised except when offspring is desired, and when both husband and wife are in a healthy and pure condition, physically and

spiritually. Offspring should not come by chance. We know there are multitudes that knowingly break the laws that should govern their bodies, yet the majority of mankind need but *know* these laws to endeavor to follow them. For ages men and women have entered the marriage relation and perhaps have lived a long life without any knowledge whatever concerning themselves or the needs of their children. Oh blessed day when intelligence shall be so great that it will be considered an honor for young and old to become acquainted with nature's works and live proper lives in this most sacred relationship.

CONCEPTION.

We understand conception to mean the union of the germ-cell and the spermatic fluid, which may take place either in the uterus, fallopian tubes, or in the ovary. When should it take place?

Conception should take place only when both parents are in a healthy condition, free from any contaminating influence and have a loving desire for offspring. Conception should never take

place when a woman is nursing a child, for both the nursing child and the new being under development will be injured by it. After a miscarriage or birth of a still born child conception should not again take place for a year or two according to the condition of the woman's health.

CHANGES TAKING PLACE AFTER FECUNDATION.

The uterus, as we have heard, receives a greater amount of blood supply from the system and prepares to be a suitable dwelling place for the impregnated germ. Its muscles and fibres enlarge; its walls get thicker and its internal linings become, we might say, velvety. The folds mucus membrane become thicker, and between two of them the little impregnated germ is buried, the ciliated substances of the membranous folds grow over and envelop it in its careful embrace.

Thus it is secured, if nothing is done to disturb or destroy its delicate home. The spot where it is connected, underneath to the uterine wall, is the place where the future placenta is formed, the connecting link between mother and

Formation of decidua vera, which is represented by black coloring.

Formation of folds of decidua reflexa growing up around ovum.

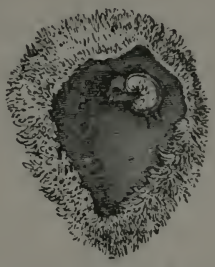
Joining of folds of desidua reflexa around ovum, and thickening of decidua serotina where the placenta will develop.

child during the whole period of pregnancy. At the end of the third month the placenta is perfectly formed and also at the same time the fœtal body is complete in its whole structure.

After fecundation the growth of the egg is very rapid. On the tenth day it has the appearance of a semi-transparent, grayish flake. On the twentieth day it is nearly the size of a pea, filled with fluid, in the middle of which will be seen a little darker spot presenting the first appearance of an embryo which may be clearly seen as a little curved body plainly visible to the naked eye. Its weight would be about three grains, its length from four to five lines. On the thirtieth day a little larger, almost resembling a worm bent together. There are as yet no limbs and the head, or beginning of the head, is larger than the rest of the body. Stretched out it would be nearly half an inch long. Towards the fifth week the head increases greatly in proportion to the rest of the body and the eyes are indicated by two black spots turned toward the side, and the heart exhibits external form closely resembling that of an adult's. In the seventh week bone begins to form in the lower jaw, and clavicle. Narrow streaks on

each side of the vertebral column show the beginning of ribs, the heart is perfecting its form, the brain enlarges, the eyes and ears are growing more perfect, and the limbs sprouting from the body. The lungs are mere little sacks about one line in length, but the liver is very large.

At two months the forearm and hand can be distinguished, but not the arm; the hand is



Human ovum, with contained embryo, about the end of third week.

larger than the forearm, but is not supplied with fingers; the distinction of sex is yet difficult. The eyes are prominent, the lids do not cover the eyeballs; the nose forms a little eminence the nostrils are rounded and separated, the mouth is gaping. The embryo is from one and a half to two inches long and weighs from three to five drachms, the head forming more than

one-third of the whole. At from sixty to seventy days the development is rapid and all the parts are in progressive formation. The eyes enlarge, the nose grows prominent, the mouth enlarges, the external ear is formed, the neck well defined, and the heart fully developed. At the end of three months the eye-lids are distinct but shut; the lips are drawn together; the forehead and nose are clearly traceable, and the organs of generation are prominent in both sexes. The heart beats with force; the fingers and toes are well defined; muscles begin to be developed, and the fœtus is four or five inches in length and weighs from two to four ounces.

At the fourth month the embryo takes the name of fœtus; its growth is not so rapid in the commencement as at the end of this month. The body is six to eight inches in length and weighs from seven to eight ounces. The face still remains but little developed although more elongated than it has previously been.

The eyes, nostrils and mouth are closed; the skin has a rosy color, and the muscles now produce a sensible motion.

A fœtus born at this period may live for several hours. At five months the length of the

fœtus is eight to ten inches and its weight from eight to eleven ounces. At six months, the length is from eleven to twelve and a half inches and the weight about one pound. The hair appears upon the head, the eyes closed, the eyelids somewhat thicker and their margins as well as the eye-brows are studded with very delicate hair.

At seven months every part has reached perfection; the bony system is nearly complete; length twelve to fourteen inches; weight two and a half to three pounds. If born at this period the fœtus is able to breathe, cry and nurse, and may live to grow up if properly cared for. It is frequently too feeble to endure to be either washed or dressed, and must necessarily sleep nearly the whole time except for the short period required for the taking of its food. Its power of generating heat within itself is also extremely feeble; it should therefore be wrapped in a warm, soft flannel blanket and placed in a warm, comfortable place in order that the necessary heat may be imparted to it.

At eight months the fœtus seems to grow rather in thickness than in length. It is only sixteen to eighteen inches long and yet weighs

from four to five pounds. The skin is very red and covered with down and considerable quantity of sebacious matter; the lower jaw which was at first very short, is now as long as the upper one. Finally at full term the fœtus is from nineteen to twenty-three inches long and weighs from six to nine pounds. The skin performs the function of perspiration.

PREGNANCY.

That period in a woman's life from conception to the time of delivery is called pregnancy. Its duration is forty weeks if not interrupted. It is as natural for a woman to bear children as for a tree to bear fruit.

SIGNS.—There are certain signs which, if observed, will lead us to know, whether or not, a woman is pregnant, but I do not refer to those signs which result from unnatural and artificial lives. The natural signs are simply changes that must of necessity take place. First: the cessation of the menses. When conception takes place parts and passions go to rest (should do)—there is no ovulation nor menstruation, because what would have been menstrual blood in the absence of impregnation, is now appro-

riated to the support of the reproductive organs and the development of the ovum.

Signs in the breasts also appear indicating that pregnancy exists. They become firmer, larger, and a sensation of weight and prickling in them may be experienced. The areola surrounding the nipple becomes darker in color and, in some females, a watery lactescent fluid may be oozing from the nipple early in pregnancy. Changes in the shape and size of the abdomen also occur. In the first two months it becomes somewhat flattened at hypogastrium owing to the sinking of the uterus. At the end of the third month the uterus begins to rise above the brim and the abdomen increases in size as pregnancy advances. A marked change may be found by vaginal examination. The os and cervix uteri become soft and the latter somewhat enlarged early in pregnancy. The os changes from its elongated fissure and becomes more circular.

About the fifth month we find other more distinct signs, viz., the fœtal heart sound and the actual movements of the child.

Diseases of Pregnancy.—In speaking of the condition of pregnancy I think "diseases"

a wrong term to use, one that is calculated to make a person feel gloomy at the very thought of disease being connected with pregnancy. We know very well that it should not be so. If a woman is in a normal condition, pregnancy will be the healthiest period of her life. She will be full of ambition and industrial tendencies, for that is in accord with divine nature—the woman being in the holy service of her Creator, nourishing and developing a tabernacle, which shall clothe the immortal spirit that He will intrust to her care. We have strayed so far away from nature's path, that a normal condition is rarely found. To enumerate all the so-called diseases to which woman is subject in pregnancy would almost be impossible, the most common are toothache, nausea, vomiting, fainting, constipation, displacements of the uterus, etc. One may well ask: What causes all these afflictions to cling to the pregnant woman? Indeed they are brought about in numerous ways, but above all other things, incontinence brings the most affliction to the pregnant woman. Next, I think, comes fashion. Oh, what a destroyer of woman's health, gnawing at the very core which gives life to the soul! Fashion must be

followed even if it brings sin, sickness and death, even if it causes destruction of offspring—which it does to an alarming extent—but we must follow the fashion: fashion in eating, fashion in dressing, and fashion in the very way our pregnant women are treated. When will it be better? When will the daughters of God act wiser? Just when they have learned that there are some things grander for which to live than fashion. In regard to our eating and drinking: oh, what a stop it would put to all "diseases" of pregnancy and also all other diseases, if women would take up an intelligent or scientific study of food! How inconsistent we are as a people! We are a praying people, and every day pray for health and strength. How often we kneel around the family altar in sacred prayer asking for health to be given us, and immediately arise surrounding a table where we partake of things which in their very nature cause sickness and disease! Well may we ask God to be merciful to us, to show us our weakness that we may act wiser and live. (See chapter on hygiene.)

We have been in degeneracy ever since the "Fall in Eden," but to us a *new era* has dawned, and even if it was pronounced in that day: "In

sorrow (not in pain) thou shalt bring forth children," this curse will now be removed through obedience to the new and everlasting covenant, and we will naturally ascend. And then shall women in this day bear children not only *without* pain but in happiness. Oh, blessed gospel which today opens our eyes to such grandeur and deliverance! Can we afford to brood over our existence—can we afford to be subject to gloom and fretfulness, like the poor daughter of God who has not yet seen His salvation? Verily no.

Diseases are no part of pregnancy, and just as soon as women learn to live in harmony with nature, just so soon will she escape the ailments to which she is now subject. The ailments to which we wish to refer are disorders of the digestive system, and reproductive organs, and irritibility of the bladder, and our treatment for them, as we believe without drugs of any kind but through the application of the water treatment and the nutritive elements in our food, cleanliness, sexual purity, pure air and proper exercise. I have found that the application of hot wet cloths (packs) is an excellent

remedy in all local ailments, as is also manipulation by the human hand.

PRENATAL INFLUENCE.—The condition of a woman's mind during pregnancy is of as much importance as her physical condition. If there is ever a need of self-control and contentment it is during this period, for every thought and every feeling experienced by the mother has a direct influence upon the child. No more sacred union ever exists than in this holy combination—mother and child.

The environments of the pregnant woman, in this present reckless age, are such as to hinder her from accomplishing her best work, but she must work diligently and seek assistance from on high. Probably one child in a thousand is brought into this world with the mutual consent and desire of both parents, who try to live pure lives, and the nine hundred and ninety-nine have, we might say, come by chance and are more or less endowed with the accumulated sins of the parents—is it any wonder that there is so much sin, sickness, debauchery, licentiousness, murder, suicide and premature death, and so little of purity, chastity, success, godliness, happiness and long life in this world?

"The reformation of the world," says Prof. Covan, "can never be accomplished, the millennium of purity, chastity, and intense happiness can never reach the earth, except through cheerful obedience to prenatal laws. All the educational institutions in the world, all the benevolent, industrial, temperance and reform societies, and all the divines in the world working harmoniously together cannot do as much in a life time of effort in the elevation of mankind, as can a mother in nine months of prenatal effort."

ACCIDENTS OF PREGNANCY.

ABORTION is delivery of the fœtus before it is viable, *i. e.*, about seven months. Between this time and full term, discharge of the ovum is called premature birth. Anything that will cause death to the fœtus or provoke uterine contraction will cause abortion. Mechanical violence as blows, falls, violent exertion, or emotional violence as excessive joy, fear, grief, anxiety, anger, also administration of drastic emenagogue, medicines, and from intentional disturbance of the ovum with instruments, are among the many causes.

I think that undue sexual congress and nursing cause more miscarriages than any other two things; they both produce uterine contraction. It is easy to understand that at a time, when we wish the uterus to retain its contents in peaceful repose we should refrain from everything that brings on contractions.

Signs.—Pain and hemorrhage are the symptoms which if attended by partial dilatation of os uteri are positive signs.

Treatment of Threatened Abortion.—Absolute rest in the recumbent posture, perfect quietness of mind as well as body; avoid all stimulants. The air in the room must be pure and fresh, no more bed clothes than will keep the body the natural warmth. Food and drink must not be hot, stimulating nor exciting; avoid all kind of medicine; live a strictly continent life; keep these simple, yet important rules until you feel perfectly safe. If the hemorrhage continues and the os is dilated, you have no hope of stopping it, the treatment will be just the same, except tampon for excessive homorrhage. The tampon is a vaginal plug, consisting, preferably, of discs of antiseptic cotton, cheese cloth or gauze. When these are

not at hand, pieces of old sheeting, or of a soft towel, may be used. They should first be soaked in a solution of weak carbolic water. To facilitate easy withdrawal of the tampon, its pieces may be connected by a continuous string (like the bits of paper on a kite-tail.) Never use tampon after the uterus has expelled its contents. I have found in my practice a terrible misunderstanding in regard to fœtal life. Many believe it is no sin to produce abortion before there is life, but there is always life from the moment of conception. When a woman is subject to an abortion it should be looked upon as one of the heaviest trials of her life. Accidents may happen, to which we are all liable, but the carelessness and indifference manifested in this important subject is perfectly alarming. By some it is considered honorable to miscarry, and oh, how many abortions are brought about through practices and applications which are called innocent! but still they bring about the fatal result. All this crime going on and still people feel as though everything is all right. Oh, how pitiful and sad! We have little hope of a better condition as long as it is looked upon as being unnecessary and almost shameful

for either man or woman to understand the laws of their own organization.

We hear lamentations and the most lovely, consoling words in cases of losing offspring either before birth or after, even though we may trace the result back to the cause and find that it has been through gross ignorance.

Thousands of abortions occur as a result of obedience to fashion, habits and passions. Nowhere is that enemy of the soul of man, so much on the alert, as with the pregnant woman; and is it any wonder? Is there any period where more harm can be done? Is not that the time when the foundation for ruination of mankind is laid? Certainly it is.

Fœticide or Willful Abortion means the destruction of the fœtus while yet in the uterus. It is considered by some no sin to destroy the fœtus in the early months. I fail to see the difference in the crime to destroy offspring a few days old or nine months old. Some argue this way: They believe it a sin to destroy offspring even in the first months of pregnancy; but not sin to use means whereby to prevent conception, and they take that course. I feel to say to those who take either the one course

or the other: What did you marry for? Was it only to have fleshly passions and desires gratified? Do you see no higher aim in the marriage relationship?

Let us for a moment contemplate the condition of woman, especially those who are tempted to do these things. Is it not true that many women have more children than they are really able to bear, owing to ill health? Sometimes they have husbands who neither care nor will provide for even the first necessities of life. This cannot be contradicted.

Also I will say women, from other causes, many a time have children too often. I mean by this, they found themselves in that condition when they were not prepared for it at all. Neither their mind nor their body was in a fit condition to gladly and willingly accept of the burden connected with motherhood.

What is the cause of such a condition, and what is the result? The cause is one which cannot be contradicted, namely, that conception too often takes place by chance—too often when woman neither expected nor desired it. We can say hundreds, yes thousands, of times pregnancy was forced upon her as a result of gratification

of fleshly passions. There was no preparation, there was no loving desire for offspring.

What a pitiful condition! And then at the same time to realize all this going on, all viewed as lawful, God-given rights! Oh, what a mistake! And how could we wonder at the results? Who can believe for one moment that an action performed as a gratification of lust can claim as its reward a spiritual blessing? Let the thinking person answer.

What could we reasonably expect as a result of such practices? Just what we find today: that women, too many of them, are desiring and practicing abortion and preventing conception by unlawful means. This is an increasing evil, and right at our door. It cannot be hidden from the close observer. Is it not an evil that woman desires to destroy her offspring or prevent herself from being a mother, it may be of beings through whose existence in mortality she might have earned eternal happiness?

Is it not an evil, that women are carried to an early grave as a result of that practice? Is it not an evil, that if death does not always put an end to her existence, sickness and misery as a penalty cling to her as long as life lasts? Yes,

indeed, they are evils which do not even end with this life, but cling to their victims, for allowance, to follow into eternities.

We may go still further in contemplating these matters. It is an understood fact that many a time mothers, or more properly women, find themselves greatly disappointed notwithstanding their conscientiousness in preventing conception, and their many ways of attempting abortion, nevertheless fail, and to their great surprise they find themselves still pregnant. Then how and under what conditions does conception and development of that new being take place? Poor, unwelcome child! Was not even the attempt of murder in its nature stamped upon its soul? Can we have any hope that filial love will be implanted in that infant? Did not the mother try to throw it as far away as possible and by her actions and condition of mind under which it develops has done what she could, not only to throw it away from her heart but also to form its character under the influence of criminal purposes?

Oh, what a pitiful state of things! And such are the conditions under which millions are brought into existence. This is made the foun-

dation of human development, and with all this before our view still we are asking, why is it that we find so little filial love? Why is it so hard for parents to control their children? Some say, yes, such are the conditions in the world. I will say in answer to this, every one who has entered into the married relation, where do *you* stand? Do you find yourselves on the guiltless track? Happy are you! Blessed are you! Or are you numbered with those on the guilty track? Take heed and repent, for the hour of a just God is close at the door.

The great and underlying causes for all that wickedness is undoubtedly that of perverted amativeness which, to a great extent, is inherited and still developed farther through the artificial lives of mankind in our day. How could we expect an improved condition as long as those who understand it, those who can see it from its root, dare not stand up and speak, because it is too delicate, or too cutting? The majority are ignorant about it, and are kept in their ignorance by those who know better. The afflicted seek counsel, and hundreds of remedies and counsels are given them, everything but the right thing, because if given it would interfere

with the popularity of certain professionals. Such are the conditions of today, and only the quiet observers, the thinking minds, cry out from the bottom of their hearts, Oh, Lord, how long will this last? But the majority speak peace, everything is well, intelligence covers the earth, and happy are we to live at this glorious time! Certainly this deceptive spirit and influence that holds such sway ought to be uprooted and brought to view by those who have the moral courage to face the monster.

The after treatment of abortion is about the same as after full term delivery. Sexual indulgence should be abstained from for at least one year in order to have hope of good results in the future.

False Conception.—Vesicular mole is a cystic formation. The fœtus having died soon after conception, and still elements have remained with a natural tendency for growth and developed into some organized substance, which in the course of time is expelled from the uterus through the same forces as an ordinary delivery, sometimes accompanied by profuse hemorrhage. I have often noticed that people call an expelled ovum (when expelled at an early date) a false

conception when really it was a true conception.

Extra Uterine Pregnancy.—Pregnancy exists, but takes place outside of the uterine cavity. It is of most grave importance and in most cases causes death. There are different kinds of extra uterine pregnancy. The impregnated germ may stay and develop in the ovary or it may lodge and start its development in the fallopian tube. In either case pregnancy does not last longer than about two months and ends with rupture of ovarian or tubal wall and internal hemorrhage causes death. If the fallopian tube fails in grasping the little germ to convey it to the uterus it then drops outside and begins its growth in the peritonial cavity, there being nothing to curtail its growth, it may develop until full term. There is no way by which it can be born on natural principles. But wonderful are the operations of nature, and cases are reported when arriving at full term, the fœtus dies, dries up as we may call it, shrinks together in a lump which may remain in the abdominal cavity of the woman and sometimes without hindrance to her future existence. I had an experience relative to such cases from my own observations while back in old Den-

mark. A woman there, my neighbor for many years, had always been a puny, sickly woman as long as I had known her, but never bed-fast. Two years previous to my leaving for Utah, she was afflicted seemingly more than before. She had a gathering in the lower part of the abdomen, a little to one side. By and by it made its appearance towards the surface in the form of a gigantic boil. It was poulticed and after a long treatment broke. Out from its cavity were expelled different pieces of bone together with pus and matter. By examination performed by the district doctor it was found to be remnants of a fœtus. The history was proven to be true, when the woman explained that for eighteen years back, she had believed herself pregnant, and pregnancy progressed until full term. She did not suspect anything wrong, but to her entire surprise, she never took sick to be delivered and soon she did not "feel life" any longer. Gradually she got thinner and thinner, and people made fun of her for being so foolish as to imagine herself pregnant. She knew enough herself, she said, to be assured that she was pregnant, but the rest was a mystery to her until now, when the bursting boil revealed the

whole history. By examination it was learned that her uterus was entirely disinterested in the case. It had been "abdominal pregnancy." We see the woman—if not entirely healthy and strong, though well enough to perform her housework—lived in that condition during those eighteen years. Though impaired in health, she was able to be around again when I left.

LABOR.

In studying this subject, we do not wish to qualify ourselves for practical midwives, but we make a specialty of that part which is inevitably beneficial for every woman who expects to bear children to know in order that she may avoid as much misery as possible.

So long as woman herself is ignorant of these principles, it will always be impossible, even for the most skillful physician to be perfectly successful in his operations in cases of labor.

The woman herself has the greatest power to bring about desirable results, and through her ignorance may cause the most serious trouble.

We will only deal with the proceedings in a natural labor case and such occurrences as women are most frequently subject to. Labor

is the act of delivery or childbirth—parturition. The period at which it takes place is ten lunar months or 280 days after conception.

CAUSES.—The causes of labor, as usually given, are: that the uterus has reached its physiological limit of growth, and the fœtus still increases in size, the increased muscular irritability of the uterine walls, pressure of uterus on contiguous parts from its own weight, and compression of it by surrounding peritoneal and muscular layers provoking contraction.

I believe that labor occurs in obedience to a grand, natural law. I suppose that God, in His infinite wisdom, understood just how long a period would be necessary for the uterine development of the human form—just when it would be able to endure external existence, and consequently had an appointed time for its occurrence. There is no guesswork in the laws of nature.

Now if the occurence of labor depended upon the size of a child, many children would be liable to a long (possibly double) uterine life, and the mother would never know when to expect deliverance. We find that when a child is forty weeks old it is born whether it is large or small,

We could never expect that a large child would be born before the allotted time, for if delivery occurs at any other time it causes serious results to both mother and child.

FORCES BY WHICH THE CHILD IS EXPELLED. —The main force is that of uterine contraction assisted by contractions of the abdominal muscles and diaphragm. Uterine contraction is entirely involuntary. That of the abdominal muscles may be assisted by voluntary effort in the act of straining. These are the natural means, the natural forces, and as long as they are allowed to do their work, it is in harmony with woman's health and future well being. But just as sure as these natural functions are disturbed the result is sickness and misery. The study of science has brought forth a great deal of confusion—science, as we know, are "truths found out" and some truths in their nature bring death, while others bring life. All science is in harmony with nature, but a perfect application of scientific truth has never yet been made by man, hence the confusion. The poor pregnant woman, ignorant of her own being's natural need, listens to the cry, lo here and lo there, here is something for the relief of suffer-

ing women, and grasps in the darkness for some remedy whereby to escape that much dreaded ordeal, the delivery of her children. Women place their faith in man more than God, and are victims of experiments. I can assure you, sisters, as long as we continue in our artificial ways of living, the difficulties and also mortality in deliveries will increase.

God, in His mercy, has provided remedies and means in abundance, whereby women can escape not only the misery but the fear of childbirth. I firmly believe that women can be delivered of their children without pain or difficulty, and this on true, natural principles if they will live for it.

A labor pain, as we term it, is a contraction of the uterus, lasting for a little time and followed by an interval of relaxation or rest.

In the beginning of labor the contractions are short and feeble, but as labor progresses in the natural order the contractions increase in strength and duration and are assisted by contractions of the abdominal muscles and diaphragm.

Labor is divided into three stages. The I. stage begins with the commencement of labor

and ends when the os uteri is completely dilated. The II. immediately follows the first and ends when the child is born. The III. includes the time occupied by the separation and expulsion of the placenta and ends with safe contraction of the now empty uterus.

The Bag of Waters protects the body of the fœtus, placenta, and umbilical cord from the direct pressure of the uterine wall, and it allows the uterus to maintain its symmetrical shape, thus lessening interference with the uterine and placental circulation. The bag being soft, smooth, and elastic, can more completely fit, and more easily dilate the os uteri than any part of the fœtus, hence the importance of not breaking it in the early part of labor.

Management of Labor.—When the hour approaches, be sure to get rid of your fear; if you have complied with the laws of proper living you have no need for fear. Avoid excitement, for it has a bad effect upon a woman in labor. Have a good fountain syringe, a male elastic catheter, a suitable pair of scissors, two new sponges, a ball of knitting cotton, safety-pins, a bottle of pure olive oil—consecrated, plenty of old pieces of linen, white and perfectly

clean. Use no bedclothes that have been previously used in cases of contagious diseases. See that you have necessary clothing for yourself and the expected new-comer, also that your bed is in a proper condition and approachable on both sides. It is not good to have a feather bed, a mattress is preferable; cover with a sheet and a rubber (or other waterproof cloth,) four feet square; upon this lay an old quilt or blanket, doubled three or four times, and cover with a second sheet; upon this the woman lies, with pillows and covering as usual. When labor is over the rubber cloth with its soddened blanket and soiled sheet may be easily dragged off at the foot of the bed, leaving the patient resting upon the dry sheet first placed over the mattress.

Have plenty of warm water on hand when delivery has started, and have a little tub handy in case it is needed in a hurry.

In regard to the preparation of her own person it is proper, when the first sensation of labor occurs, to take a sponge bath and put on clean underclothes, and (allow me here to give vent to my feelings) would it not be a grand privilege if she at that moment could be administered unto

by her own husband, he being a man of God holding the Holy Priesthood, anointing and dedicating her unto her delivery?

I know of no greater blessing possessed by a daughter of Eve than to be the wife of such a husband. Who could administer to her with more love, more sincerity, and more confidence to obtain favor than her own loving husband?

With what confidence and hope could she enter into that sacred labor, after being commissioned by divine authority by a representative of God. Oh! if our lovely daughters could always appreciate the privileges that lie in their path! It would also be an excellent plan if she could enter into the process of delivery fasting, but that is almost impossible, for she is coaxed and almost forced to eat "to get strength," as it is termed; but oh how mistaken! Food taken at that time will cause more harm than good. Through the little fear, anxiety and despondency, which naturally are present, the digestive organs cannot perform their functions properly, and the eaten food not only causes annoyance in delivery, but its effects reach into childbed and cause the woman to be more susceptible to fevers.

Having everything prepared and in readiness, it is better for the woman to go to bed and be as quiet as possible, for quietude always lessens the tendency to post-partal hemorrhage (flowing after delivery). It may also prevent "prolapse of funis."

Do not take any hot teas, hot baths, stimulants, nor medicine of any description. Let nature have full sway; do not cause any "hurrying up."

Evacuate the bladder rectum; use no physic; take a warm water enema.

See that the attendant is also properly prepared with perfectly clean person and clothing, that she has not been in contact with any contagious diseases and that she has a proper understanding of the whole natural process of delivery; that she shall not by either ignorance or daring cause disturbance which otherwise could be avoided.

The position of a woman in bed during labor depends upon circumstances. If conditions are normal she can place herself in the position in which she is most comfortable. If there should be "obliquity" of uterus, the position of the body must be corresponding, i. e., if the fundus uteri

is tilted over to the right side she must lie on her left side, and vice versa. This obliquity of the uterus is of frequent occurrence in pregnancy, and often causes a great deal of obstruction in delivery because it is not understood.

It is the result of relaxed abdominal walls together with pressure from above, also from the habit of always sleeping on one side.

An examination must be made to ascertain present conditions in regard to presentation of fœtus, how far delivery has advanced, and if any obstructions are present to hinder the natural process of delivery.

There should be no more examinations taken than are positively necessary, for these delicate parts are easily irritated.

The woman should be encouraged all the time to rest as much as possible and not to bear down and strain any more than nature forces her to. Bearing down affects only the abdominal muscles and has no effect whatever on the uterus, hence the folly and harm of thus causing the woman to waste her strength.

Water should be passed freely so that no over-distention of bladder might hinder, and in all proceedings see that nature is allowed to

operate where it possibly can. No direct attention is necessary until the approach of the rupture of the bag of waters, after which a vaginal examination should be made to ascertain more surely the presentation.

Keep the temperature of the room at about 65 or 70 degrees, and protect the woman from a glare of light. The perineum must receive especial attention and support.

When the head is expelled, she must by all means rest a few seconds to give the uterus a chance to rest that it may again be able by its own power to expel the rest of the body, and also to ascertain if the umbilical cord is around the child's neck, as it is necessary to pass the loop thus formed over the child's head. This little rest is also of great importance in avoiding post-partal hemorrhage.

External manual pressure of uterus must not be forgotten during the expulsion of the child, that uterine contractions may be secured.

At the moment the child is expelled, see that no discharge comes in contact with its eyes; cleanse the nostrils and mouth from mucus and also see that it breathes. If it does not breathe, slap the buttocks (not roughly), rub the spine,

dash a little water in the face or on the chest, which in ordinary cases will suffice, and lay it on its right side.

Manual pressure upon the fundus uteri must be pursued to facilitate the separation of the placenta and to secure permanent contraction of uterus after delivery.

No more people should be in attendance than the nature of the case actually requires.

Cutting of Umbilical Cord.—In all natural cases there is no occasion to hurry. If the child has a purple appearance cut the cord before tying and let about two tablespoonsful of blood run out; but if the child looks pale and puny and is limber, let it remain connected with the mother as long as there is any pulsation in the cord, thus it may receive a little more strength. These conditions may be occasioned by pressure in delivery and if not understood may cause fatal results.

The ligatures must be made from undyed knitting cotton, three or four double, and about six inches long, and tied in a knot at either end. making it strong and soft, and it must be tied firmly but not tight enough to injure the blood-vessels. The cord should be cut one and one-

half inches from the umbilicus. If the end should bleed, another ligature should be placed above the first one.

It is a safe plan to also tie the placental end of the navel, as it is necessary in cases of twins.

The child must be wrapped in a nice, clean, soft, white flannel and given to an attendant, who should watch it closely that it does not bleed at the navel and also protect its eyes from a glare of light.

Delivery of Placenta.—The child having been disposed of, place a hand upon the fundus uteri; if it be found symmetrical in shape and as small in size as a cricket ball, the placenta is probably resting loose in the vagina. If it be larger than this and not so round in shape, the placenta is most likely still in the uterus or half in and half out. In this latter case manipulate the fundus and make pressure upon it to excite contraction. Should there be hemorrhage, the fundus may be grasped firmly by the hand and the placenta forced into the vagina. To be successful in this, firm pressure must be made only during a pain or contraction. Hold the uterus less firmly between the pains and resume strong pressure when the pain returns and so on for

several pains; the pressure being downward and backward toward the sacrum. Never, under any circumstances, make traction on the cord before the placenta has escaped from the uterine cavity; it tends to pull the placenta flatwise (like a button in a button hole) thus obstructing its egress and might, if the placenta were still adherent, invert the uterus. When undisturbed by traction on the cord the placenta will be folded vertically in line with the long axis of the uterus. As soon as the placenta has passed the vulvar orifice hold it there, close up, and with both hands twist it round and round always in one direction, and the membranes will thus be twisted into a sort of rope, which gradually gets longer and narrower until terminating in a mere string which finally slips from the vagina and the delivery is complete. If this twisting device be not adopted, a part of the membrane is likely to remain,and becoming entangled with clots of blood, cause after-pains and come away, fetid, days afterward not without alarm to the patient.

After delivery the placenta should be inspected to see that no part has been torn off and left behind. Then once more feel of the fundus

uteri, reassuring yourself that the uterus is well contracted, and that no clots or accumulations of blood are retained in it. Then apply the abdominal binder, (which should be a flannel bandage). It is designed to support the stretched walls of the abdomen, and compress the uterus so as to prevent its relaxation and consequent hemorrhage. It gives the woman comfort and prevents syncope.

ATTENTION TO NEW-BORN CHILD.

The child should be washed in a wise and careful manner by perfectly clean hands. Sebacious matter which is found on the little body, especially the female genitals, must be carefully removed by the use of oil and a soft cloth. That part of the head covered with hair must be free from sebacious matter or the child will always be more subject to what is called dandruff, which really is dirt. After the sebacious matter is removed the child must be thoroughly washed in nice, warm water and a very little fine soap. Wash the eyes tenderly in clean, warm water, no soap. Wash part of the body at a time and wipe thoroughly.

The washing must be done quickly and in a warm, comfortable room.

The present mode of dressing babies is as uncomfortable as it is senseless. The shirt should be made of thin, soft wool, either knitted or made from flannel, with long sleeves and high neck. The abdominal bandage must also be of soft, white flannel, four or five inches wide and long enough to reach twice around the child's body. The pinning blanket and petticoat must each have a little waist that the whole weight may rest on the shoulders. The diaper must be small, one-half yard square, and made of soft material; a large diaper of cotton flannel may be applied around the child to soak up water, but should never be drawn between the little legs. It is almost enough to deform the child to use these large diapers. Nice little soft, white woolen stockings should be used for the feet and legs. The dress should be made with long sleeves and high neck, and about six inches below the feet. Nothing should be used to cover the head when in the house. It would lighten the labor for mothers and also make children more comfortable if proper clothing was used.

Place the little stranger in its own little crib, in soft, woolen blankets. If it is not able to produce the normal amount of heat itself it must be warmed artificially, and only kept in the mother's bed while nursing.

It is a very common practice, although a serious evil inflicted upon the little creature immediately upon its introduction into this world, to place it down under the bedclothes by its mother's side. We know it is not possible for that little helpless infant to get one single breath of pure air in such an atmosphere. Of course we all admit of the necessity of breathing pure air with the tender little lungs so lately starting to perform their functions; yet thoughtlessly it is made impossible.

DRESSING STUMP OF NAVAL STRING.

The umbilicus must receive careful attention; the stump must be well oiled and folded in a soft piece of cloth, which must be changed every day, and the umbilicus washed clean as possible in all its little creases.

After the stump falls off, which will be about six or seven days, place over the umbilicus a little soft, clean cloth, with oil on it, and change

it every day until it is completely free from any mattery fluid, and just that long will you need the abdominal band—about two weeks. The wearing of the little bandage for months, as has been the custom, hinders free muscular development.

I find that many people are afraid to touch the umbilicus with water, and that is just what it needs to be kept clean. I have seen infants four, five and six days old where the bandage had never been removed, the cloth on the cord had never been changed, and on removing it there would be a strong stench, the surface raw and covered with matter.

In this way septic poison can be introduced into the system.

In such cases as these I would advise the use of water (boiled and cooled).

Bathe every few minutes, and place a little linen pack of that water on all the time and change often that it may not become dry. This will heal a sore naval; but if attended to properly at first it will not get sore.

MANAGEMENT OF MOTHER AND CHILD AFTER DELIVERY.

Remove the soiled linen from the mother and wash the soiled parts of her body and apply clean, warm clothes, and wrap a nice, soft, warm woolen blanket around her feet and legs and make her feel as comfortable as possible. It is very unwise to cover her until she is sweating; have light covering, but sufficient to keep natural warmth.

Give her a nice, warm drink of hot water and cream, or nice gruel (oatmeal), seasoned with sweet cream and a very little sugar—no salt; then let her rest and sleep. She must not turn over nor move about for the first twenty-four hours on account of the laxity of internal organs.

If proper dietetic rules have been observed, natural evacuations from the bowels will take place: if, however, it should not, when three days have passed, take an enema of warm water, and nothing else; take no medicine, pills, nor oil. Visitors should not be allowed for several days—it causes nervous excitement. Light is a life-giving power, and must not be excluded from the lying-in room.

I believe it to be an excellent plan for the woman to have a sponge bath every day, if it can be done with sense and skill.

In case of obstruction in passing water, the catheter must of course be used ; but first submerge it in antiseptic solution of carbolic acid and water (10 or 15 drops to qt.); also cleanse the genitals in the same solution, that no vaginal discharge shall be introduced into the bladder.

In regard to diet in childbed, it is better to always have a proper diet; but insist upon a light diet of easily-digested, nourishing food.

The establishment of milk, which of course is going on, is affected by earlier diet, and is rendered inferior,and the woman is more susceptible to fevers in the puerperal state (even if she is careful now) than she would be if she kept perfect diet all the time.

Milk fever is a slight febrile excitement which scarcely needs mentioning, for I do think there is no need for having it, if people would have proper diet and cleanliness.

Sore nipples are more easily avoided than cured. A gentle, daily washing of the nipple in cool, boiled water during pregnancy would as a rule prevent sore nipples ; likewise, little packs

of that water in the first few days of nursing is excellent; also, wash the nipple every time after nursing. The child's mouth should also be washed out after nursing, so that sour and decaying milk may not cause sore mouth. Never let the child sleep with the nipple in its mouth.

In case of flat or sunken nipples, hold the child in readiness while the nipple is first drawn out by the mouth or fingers of an adult, or hold over the nipple the mouth of a glass bottle (containing hot air) till the air cools, and the nipple is drawn up into the neck of the bottle, then remove it and apply the child immediately.

AFTER PAINS.

These are painful contractions of the uterus following delivery for two or three days: often caused by retained blood clots or membranes, owing to the uterus having been imperfectly contracted after expulsion of placenta. They are worse in short, inactive labors, and in cases where the uterus has been over-distended.

TREATMENT.— Digital removal of clot, if it can be felt lodged in the os uteri, manipulations

of uterus, application of our lovely oil and hot cloths; the more quiet the woman will lie, the better for after pains. In the day when women have learned to comply with all natural laws, I believe that what is called after-pains will have vanished.

EXCESSIVE FLOW OF MILK.

In case of excessive flow of milk, the best preventative is to support the breast by a comfortable bandage; rub it a few times with oil, and do not draw out any more than the child takes (that is, if it is normal,) and that which runs out of itself. Avoid all stimulating articles, whether food or drink; the milk secretion will be regulated all right, and in a way that will not be harmful to the mother nor child.

DEFICIENT FLOW OF MILK.

If possible, seek and remove the cause. It may be due to a diseased condition of the reproductive system, or loss of blood in delivery, which in time, with wise treatment, will be overcome. It may be due to a constantly worried mind, or improper nursing on account of sore nipples.

Take good, wholesome food (no stimulants); dress and bathe properly, have cheerful surroundings, and have plenty of the blessed pure air. Do not drink teas, beer, wine, nor liquor of any kind. It is a grave mistake for mothers to increase the quantity of the milk secretion at the expense of quality. It is acceded by all scientists that stimulants contain little or no nourishment; then how is it possible by using them to increase the food supply for the child!

It is a common thing, even for physicians, to advise women to take those stimulants; but it is our right, with the understanding of life that God has given us, to know better.

No set time can be given for the woman to get out of bed; it depends upon circumstances.

The condition of the uterus is a safe guide. The old popular rule of nine days is a custom without reason. If the uterus is well contracted, and there has been no complications in labor (such conditions usually co-exist,) there is no need for the woman, if strong and vigorous, to lie in bed longer than five or six days. If opposite conditions prevail, it may be necessary to lie in bed for two, three, or more weeks.

I know positively that some women stay in

bed too long and others get up too early, and both are injured by it. While the uterus is large and heavy, and its supports are relaxed from the stretching of pregnancy and labor, too early getting up endangers uterine displacements, congestion, and return of bloody lochia. It is better to err on the safe side by lying in too long than to risk getting up too soon.

Lying in bed is very weakening, and when not necessary should not be indulged in.

I sincerely believe that with wise treatment and a better understanding of "how to live," we may look for the day when difficulties in labor will be a thing of the past, and there will be no necessity for being confined to the bed as a result of delivery. This I know will be far in the future for the majority, but there will be a few who will obtain these blessings even before this generation passes away from mortality.

PUERPERAL SEPTICEMIA.

Puerperal Septicemia or, as it is often called, (though improperly) child-bed fever is a fever beginning within the first week after labor—usually before the fourth day—attended with sep-

tic infection of the woman's blood and inflammation of one or more of the reproductive organs.

On account of its causes and symptoms not being understood by women generally, and also as it is so extremely serious and fatal in its nature, I wish to explain a few things concerning it. It is with this as with almost every affliction that *cold* gets the blame for it. We always hear expressions like this: "She was quite well for a day or two, but took a heavy cold and she is so fearfully sick." Then again we will hear some pronounce it milk fever, telling that the milk has scattered over the body, and either gone to the head or feet, which, of course, are all foolish and erroneous ideas. The milk does not wander around in the body, it does no such thing, but on account of the disease *formation of milk* ceases and consequently the breasts are flabby and relaxed, and those who do not understand any better think it is wandering about in the body. No, my dear friends it is not *cold* which has cansed the disease, neither is the disease a result of any irregularities in the milk production, but just the opposite. The milk is affected in its production as a result of the disease. The causes for that fatal disease

are what I would like you to be acquainted with for we can so much easier avoid it than battle with it when it is there.

Dr. King says in regard to causes for that disease: "That the physiological condition of women, soon after labor, itself predisposes them to septic poisoning from absorption into the blood of effete matters produced by involution of the uterus and other organs. Failure to re-assimulate, or to excrete such products of tissue degeneration leads to their accumulation in the blood and consequent septic poisoning, or at any rate, consequent increased susceptibility to other sources of septic infection. It is called self-infection, when thus brought about, that is to say, the condition of the woman—her physical system may be in such a state that when the disease germ (for it always comes from without) is introduced there is proper soil, so to speak, for it to flourish so readily. The danger is within herself, though the germ is introduced from without."

Though she may be in the presence of chances for infections, if she is in a perfect or normal state of purity of body, there is no soil in which the germs or bacteria can flourish or multiply,

for such can only live on dead or waste matter. Then again, the manner in which septic poison may be conveyed to the "lying in woman" is varied. It may be brought from other women already infected with "puerperal septicemia" on sponges, clothes, sheets, bed pane, instruments or the hands of mid-wives or nurses, or even by neighboring women who often are in attendance to help fix either mother or baby in the days of child-bed. Infection may also be brought from persons suffering from contagious diseases, as typhus fever, scarlet fever, measles, erysipelas, diphtheria, etc. It may also have its origin from cadaveric poison, or poison conveyed from dead bodies.

The germ is introduced through freshly wounded surfaces made by slight lacerations or fissures about the os and cervix uteri vagina, fourchette, perineum, etc., which so often occurs during labor.

When the wounded surfaces begin to heal the danger of septic absorption is generally over, hence the woman is comparatively safe after five or six days following delivery.

By understanding the causes of that fatal disease you will readily see the importance of

women being acquainted with them, that they may not by ignorance or carelessness be the cause of such serious afflictions and also that they may intelligently trace the results back to their true causes and not as now, blame the cold for everything.

The symptoms of that disease are: severe chill, high fever temperature, very high pulse, rapid, small and thready; thirst, tongue coated, anxious expression, sense of great danger, pain and extreme tenderness over the whole or a large part of the abdomen; diarrhœa, perhaps preceded by constipation in the beginning, later vomiting, the ejected matter being greenish and smelling bad. Breathing short and jerky, lochia arrested or fetid, breasts flabby, milk suppressed, diarrhœa worse, profuse and uncontrollable; delirium, clammy sweats, cold extremities, picking at the bed clothes, and often death. In its worst state there is very little hope of recovery.

If properly understood, and proper precautions are taken in its earliest period,we might at times be more successful; but the foolish treatment of the sick leaves but very little hope, for as a rule the first thing thought of in beginning of fevers by our home nurses is *stimulants*,

believing as they do that now our patient has caught a cold, she must be extremely heated up by some strong heating stimulant, which of course increases the tendency for raising the fever. But, as I am no believer in administering poison medicine, my way of treatment differs so much from that in general use. The greatest hope that I have is in the *prevention*: the woman herself avoiding what she can, and those who assist or wait on her having a true comprehension of what part they play, and when the period of avoidance has passed, my treatment would be in the line of what will be described in the true "healing art." I would in this case make use of what I call *local treatment.* Apply over the abdominal surface a good, hot, wet pack; cool off the head by cold pack, vaginal injections of carbolized water, cleansing out of the colon, sponge baths of the body, and changing of clothing every time. Two beds in use, perfect, peaceful surroundings: a liquid diet; avoid all stimulants; and then, the seal to be set upon it all, the administration of the Holy Priesthood. By this treatment, my belief is that we might have more hope for recovery than what we possibly can have now. But remember,

prevention is much easier to obtain than recovery.

NURSING AND WEANING.

I think the ability to nurse one's own children from the breast is one of the choicest blessings that we in mortality enjoy, and only those who have experienced it know of its sweetness. To such it is painful to know that many, even among intelligent mothers, disregard and shun this sacred duty, because it has the appearance to them of hindering them in their social pleasures of life, and some even think that it is somewhat disgraceful to the truly refined lady. Oh, how sad that such should become mothers! they seem to lose their own originality and outgrow their own kind.

In studying the phenomena of present life, we find ample reasons for the spreading apart of humanity which is becoming more distinctive all the time.

We no longer wonder at the coolness and indifference between even the closest relations in life: each one for himself; the attachments and attractions are constantly losing power, because they are not based upon, or have their out-

growth from sacred regard for divine and holy obligations.

Let us feel that we are among those who value the ability to nurse their offspring from the breast, as nature has provided. I have often found that the new-born infant is injured because many mothers do not seem to have the slightest idea concerning the obligations of nursing. It is a common practice, especially in the country settlements, to feed the little baby for its first meal *melted butter and sugar*, believ- it to be necessary to cleanse the bowels from their first contents. What cruelty! melted butter and sugar—very improper articles to be introduced into the stomach of an adult.

Is it any wonder that the tender, delicate organs of digestion in a new-born babe, thus fed, should become subject to serious derangements ? That which the child needs is already prepared by nature in the mother's breast (colostrum, the first milk secreted after delivery); it will cleanse the bowels and leave no bad results.

The child may without danger be put to the mother's breast immediately after delivery, but I would prefer to let the mother rest for a few

hours. There is no need whatever to feed a child anything immediately, let it also sleep and rest. If it cries or is uneasy, find out the cause, do not always think it is hungry. The nipple should always be washed before nursing, for the benefit of the child, and washed again after nursing to prevent sore nipples. Also wipe the infants mouth after nursing, so there will not be a drop of milk in its mouth when it goes to sleep. For milk sours quickly in the warm mouth and causes injury.

The method commonly adopted by women is to be very careful in their diet while in child-bed. How much better for both mother and child, if she always kept perfect diet, then there would be no need for change.

The milk secreting process has been going on before delivery and consequently affected by former diet. For example we will suppose that a woman ate for dinner hot biscuits, butter, fried pork, mustard, beans, or cabbage, pickles, preserves and hot coffee, a very common meal and, by the majority, thought to be an extremely good one. Now she is delivered of her child in the afternoon, from that very moment she must begin to be careful in her diet. Is it reasonable

to suppose that neither mother nor child should be affected by that unwholesome meal or her former diet? Certainly not. Now if the poor little, helpless babe screams in agony because of the torture inflicted upon it, it must now be doctored by taking one article after another, nauseous and disgusting, adding other obstacles to its comfort, while the real cause of its misery still remains. If the child is strong enough it may struggle on and live in spite of the cruel treatment.

The regularity of nursing is a very important item. It is thought best to let the infant nurse only every four hours the first day or two, until the milk secretion is firmly established, after which it should be oftener—every two hours for a weakly child and every three hours for a strong child. It is not good nor proper that it should nurse during the night hours. It is a habit which can easily be established in the beginning, but hard to practice later. Both mother and child should have continuous sleep. It is not natural nor necessary for any one to eat during the night hours, as many suppose. I have known many in my days' practice who have not allowed nursing during the night, and

have proven it to be an excellent method. As the child grows older, the periods between nursing should be longer, so that it should nurse about five or six times from about 5 a. m. until about 10 p. m. It is not only the first few days after birth that such care should be taken, but during the whole period of nursing the mother must be wise, thoughtful and systematic in all her operations; she should only take into her system wholesome, pure and nutritious food; no stimulants nor medicine of any kind. She must not allow herself to believe in the prevalent idea of drinking tea, tonics, beer, wine, cider, brandy, etc., during pregnancy and nursing. Notwithstanding the word of God upon these things, that "strong drink is not good," many of our women partake of them as having been advised by medical and scientific individuals. Be careful how you accept advice from those whose authority and instructions are not in harmony with the word of God. Oh, the injury these forbidden things have caused to our lovely children! No doubt many mothers, who in the agonies of their soul weep and plead with their children, because of their reckless and ruined condition on account of desires for

intoxicants, were *themselves* the first ones to implant in their very beings these desires. Therefore, be thoughtful, and base your conduct upon the instructions we can receive from our first and superior Instructor. Besides the physical obligations of the mother during lactation, the mental condition is equal, and perhaps greater, in importance.

Milk secreted by mothers whose minds are worried, fretful and irritable, is certainly rendered unfit for the child, and still worse from those whose tempers are uncontrollable, as a fit of anger has been known to render the milk poisonous enough to produce convulsions and cause death to the child. Hence the wise and thoughtful mother will watch herself closely in all things for the sake of her dependent, helpless babe. There is so much carelessness manifested by the great majority of women in regard to what they call little, unimportant things, but is it not the littles that make up the whole? A combination of little evils will destroy both health and happiness.

I cannot longer accept the excuse that we are creatures of, and must be controlled by circumstances. It is such an easy way to live—to

blame circumstances for our conduct. We are controlled by unseen forces to a limited degree, but we know that by wisdom we are enabled to alter circumstances wonderfully.

There is another important subject to be considered—namely, continence during the nursing period.

Perhaps this is the *most* important, and generally the *least* attention is given it. It is not considered harmful (except by a very few) for parents to indulge in sexual relations while the mother is nursing her infant. Many believe and live a continent life during pregnancy, but not during lactation; now, why the difference ? Is not the child still more or less dependent upon the mother for its physical and mental development ? Certainly; it is only another manner of receiving it—before birth, through the uterine wall, after, through the breast; but as much subject to transmission as before. How anxious the mother ought to be to take a proper course, for this is one of the golden opportunities she has to mould the character of her child !

There is no doubt in my mind that parents, during the nursing period, often seal upon their

offspring the stamp of abnormal sensuality. Children may also be injured physically by the same cause, as the milk secreted under the excitement of coition is rendered unfit for the child. If the child is physically strong it may endure what is thrust upon it, but remember it always receives mental injury.

The time and method of weaning is of very great importance to both mother and child. It is true there can be no fixed rule because of varied circumstances. Some mothers cannot nurse at all, some only for a short time, while some may nurse for several years without any apparent injury.

If the conditions are normal, the proper time to wean a child from the breast is when it is about ten months old, as that is near the time menstruation again occurs. At this period the woman is not in a good condition to supply nourishment for her child, not having sufficient strength. The milk is always affected by menstruation, so much so as to destroy its valuable nutritive elements, hence it is insufficient food for the little child.

There are some mothers in whom the functions of menstruation are established in a month

or two after delivery. This condition is very lamentable. It shows us just how far our sex has sunken in physical debility. Under such circumstances (at the present time) we must choose between the two evils: either to wean the child prematurely, and thereby run risks, or continue to nurse, and thereby injure the child, perhaps both physically and mentally. It may possibly escape the physical, but certainly never escapes the mental. For when the menstruation occurs the reproductive system is no longer at rest, as it should be during the nursing period.

The liability of injury to the nursing child is simply multiplied if the sexual system is excited by coition. Under these conditions we strongly plead for the rights of the helpless little infant, that it should nurse only a healthy mother and one who lives strictly the law of continence.

Mothers sometimes are heard to say, "I would not wean my child for anything in the world, because I do not desire another for a long time." Should it not be considered an honor to be a mother of as many children as possible, if they are begotten and reared in a proper manner?

Therefore, let every mother wean her babe at the proper time and again take the privilege of becoming a mother of one of God's children. When thus we learn to live the laws of our being, we will see beautiful, happy and healthful mothers, lovely, intelligent and strong children. Not many of them subject to afflictions and untimely death, as we now witness. God speed the day!

ARTIFICIAL FEEDING OF INFANTS.

Milk is acknowledged to be essential to the nourishment of the young in the beginning of life. If we cannot get the natural food—human milk—for infants we must take the second best—the milk of animals. Milk from the cow is perfect food for the calf, but I cannot believe for one moment that it is perfect food for human infants. The cow is a peaceful animal, but we must remember it is also a dumb animal. My way of feeding a child artificially would be cow's milk one-third and water two-thirds, both heated up to the boiling point and then cooled, and a very little sugar.

As soon as the child is physically strong

enough, which will be about four or five months, gradually withdraw from the entire milk diet and introduce liquid food prepared from grain and other products of the earth, especially the whole wheat flour, boiled for about three hours, strained and seasoned with a little sweet cream and perhaps a little sugar.

More solid food may be taken from the same materials as the child continues to grow, also part of a soft boiled egg and a little fruit. Great care should be observed in regard to regularity of feeding, and no feeding in the middle of the night, when it should have six or seven hours continuous sleep. In case the feeding of cow's milk should disagree with the child, which it sometimes does, do not give lime water or anything else in the way of medicines. Many will so advise, but change the diet a little to gruel made very thin from rice flour, for a day or two until the condition is bettered.

DIET AND DRESSING OF CHILDREN.

How often we notice mothers who with great earnestness, study the cultivation and treatment of flowers to make them healthy and beautiful,

and at the same time, do not manifest but little wisdom in regard to the feeding and the caring for their children, though they are their most precious treasures on earth.

Why should we wonder at this? The great majority of women do not care, nor have an understanding of what is proper food for themselves, hence we could not suppose that they will properly diet their children; therefore, it is no wonder that the poor little children suffer the consequences in most pitiful results, sickness, disease, and untimely deaths. But, of course, it is attributed to the mysterious will of God. Many parents of sickly and puny children expect the sympathy of their friends and neighbors, because of their misfortune. Well, they certainly need our sympathy, for the results of their ignorance are often terrible to behold.

The food for children need not be different from that which is *good* for grown people, except in quantity. I know there are many who will not agree with me in this, but it is my conviction nevertheless. On account of manual labor in adult life, more food is required to replace the used-up muscular tissue.

Some people are very careful that their

children do not partake of things on the table which they themselves eat without hesitation.

It is true that children are not as able to *endure* unwholesome food as adults; but we are not talking about what can be *endured.*

What a mistake is made by placing upon the tables food which parents themselves partake of, and at the same time tell their children it is not good for them! Such a course produces two great evils: telling a lie, and destroying the confidence of the children. We must secure pure, wholesome food, the same for old and young; their bodies are constructed from the same kind of material, and they need the same kind of nourishment.

It is also a very ruinous habit to allow children "to piece" between meals. It is proper to let the small children have one meal more a day than grown people, but it should always be at a regular time, and never late in the evening.

It is true that children are constantly drinking, but that is largely the result of eating meat, grease, salt, spices, sugar, etc.

When people learn to feed them properly, they will see a change in their desire for overdrinking. Another great injustice placed upon

the child during the first years of its life is the manner of its dress. To be brief, let me urge that starched clothes be abolished; also, long dresses and over-abundance of clothing. It is painful to see little ones dragged out with mother to meetings and gatherings in these elaborate, starched costumes. How senseless the length and trimming of skirts and dresses!

Mothers are constantly lamenting over their excessive work. Why not use either soft woolen or silk (which we can obtain in endless variety of weight and color), especially for the comfort of the child, and also to lighten the labor of the housewife. It would also be much less expensive. I sometimes think we are more unwise in regard to the abundance of clothing than anything else—i. e., the amount put on at once. It is quite laughable, yet a serious thing, to behold the little dressed-up infant in public places, red-faced, over-heated, sweating, crying, with its little head immovable, its little arms straight out like sticks from the bundle, unable to make a graceful motion or curve. If it were possible to see its little legs, you would find them in the same attitude. In the first place, I would say: leave infants at home, if there is

safety in doing so. If they must be taken along, use common sense in dressing and bundling them up.

A soft woolen shirt, woolen stockings, underskirt with waist. Dress, and of course, the needful protection in the form of diapers are sufficient for indoor wear in winter; in summer, perhaps less. There is no need for so much bundling, if the proper materials are worn. When taken out, have a nice, warm woolen wrap or cape (without sleeves), and light covering for the head; and remove them when in the house, avoiding drafts and cold, damp rooms.

I wish to suggest that the girls in youth be dressed warmly and sensibly as boys usually are, because they suffer most on account of fashion. They should have warm, thick, solid, comfortable shoes, and heavy woolen hose in winter, and their skirts long enough to reach to the ankle.

They should not wear woolen hoods; hats will keep the head warm enough. The extremities must be dressed as much or more than the trunk of the body. Let the children go out in the open air every day, winter or summer, their nature demands it in order to make them healthy and strong.

I am thoroughly convinced that thousands of little children die at an early period in life because of improper diet, and improper dressing.

Science tells us that one-third of the race die before reaching three years of age.

We can find no such mortality in animals. Nature imposes a penalty for broken laws. Has not God in His infinite mercy plainly shown us the way even that "a wayfaring man though a fool, need not err therein?"

MORAL TRAINING OF CHILDREN.

There is a general belief among mothers that infants are not capable of being trained in any way, until they are several months or a year old. There never was a greater mistake. Until infants are treated as intelligent beings, which they are from the first, there can never be perfectly happy homes.

Infants are much more susceptible to impression than many persons imagine. Man is classed with the animal kingdom. Physically, in some respects, this may be true. But man is quite distinct from animals. He is an intel-

ligent progressive being, and belongs to the family of the Gods.

Joseph Smith is credited with saying that, "As man is now, God once was; as God is now, man may become." The capacity for receiving impressions dates back to the time of conception. The prenatal period of development, as we have stated before, is of the greatest importance, because it is the foundation, embracing the underlying principles of the whole life.

Blessed is the woman who understands her "lessons of life" so well as to realize the responsibilities of motherhood and will make herself, all that she wishes her children to be.

I think King Solomon perfectly understood this subject when he wrote, "Train up a child in the way it should go," etc., he did not say *tell*, nor *teach*, but *train*.

Infants are capable of being trained from the first; for instance if the lamp is burning the whole or part of the night for the first week, the little fellow has learned enough already to demand the light and will not be satisfied without it. Likewise, if it is "fussed" with, or rocked every time it makes a groan, it soon takes advantage of that also, proving that habits are

soon formed. Then, can we not see the great necessity of forming correct habits and teaching correct principles all through life?

The lamentations we hear on every hand concerning immorality among our children, should cause every mother to seek for the key which will unlock the mysterious chamber, to unfold to her view the needed wisdom to train properly the little sons and daughters of God.

Have you noticed how the much adored baby (in almost every household), is allowed to play the tyrant in the midst of the other children. As soon as it is old enough to make its will known by screaming and fighting, it must be obeyed by every one, because it is the baby. The little favorite soon learns its power and obtains everything it wants.

It may take a fancy to little brother's playthings; little brother is loath to part with them; baby knows what will bring mother to the rescue. So with harsh words and oftentimes by other forcible means she compels little brother to give up to the screaming hero. Do mothers who are guilty of such actions ever think that they are spoiling the character of both of their children? The baby is allowed to have its own

way, no matter how unreasonable. The little brother sees justice trampled under foot, and both lose respect for and confidence in the mother. Such households are ever in a state of confusion. The rights of every child should be respected. Why should a child not have the same right to justice as we ourselves demand?

Many mothers will distort the truth before the children, either to justify their own actions, or to get rid of them.

Why should not mothers be as truthful to their children, as they wish their children to be truthful to them? Our efforts to demand politeness of them will ever be fruitless unless we are polite to them. If we have injured a child's feelings, should we not seek its pardon just as we would expect one child to do by another? Children learn mostly by example.

What do you think of rude language? The language of the home is the first that a child hears and learns. You would not think it very bad to hear a mother say to her child, "Shut your mouth," and many other such awful expressions because they are so common, but you will think it is terrible if a child should say the same to the mother. And terrible it is. Any

word or phrase that is improper for a child to utter, is a hundred times worse for the mother.

If parents would use proper language, the time would come when we would hear nothing else, and the same is true of good manners.

The observance of due courtesies at home would make a much better and happier world.

Manners and morals are co-existent, and are an index to the general spirit of the home.

Deception, with its fearful results, is often placed before little children, both by example and precept. Mothers sometimes say to their children: "Do so and so, but don't let your father know it." We see the same thoughtlessness made manifest in the breaking of little promises to children, thus destroying confidence.

Parents should look upon themselves as being teachers, and being also highly responsible for the child's character. Let us cease to blame our children so much for the existing immorality and lack of reverence for sacred things, and remove the chief cause of it from ourselves.

Let us learn our lessons better. Let me plead with mothers not to let the most successful period (the prenatal and nursing period,)

of training pass thoughtlessly by, or you will have lost your best chance.

SOCIAL PURITY.

It is a source of regret that we who profess to be Saints of God are under the necessity of continually crying out in behalf of social purity in our midst. Occasionally a great moral wave sweeps over the country, awakening us to a sense of our condition, when all sorts of ideas spring up in answer to the problem. How shall we create a higher moral standard? Lectures are delivered on the subject by intelligent people of both sexes. The question is ventilated by the press, and discussed by many organizations, till one would think there would be a reformation; but to the close observer there seems to be no stopping the evil. What then can be done? Is there no remedy? We have hundreds of excellent educational institutions, and thousands of efficient and ambitious teachers. Yet the awful condition remains. I think the trouble largely is, that we individually feel in no way responsible for the condition, and shrink from the duty to reprove evil in our own circles, but blame the public. We are so apt to

think that an ideal life calls for too many sacrifices; but it is not so. There is no real pleasure in committing sin of any kind. Let us reason with each other; if we wish to rear a massive structure, are we not very careful to lay a solid foundation, else all the additional building may fall into a shapeless mass ?

Just so in moulding human character. How hopeless and reluctant we feel in attempting to adorn an unstable structure !

There can never be a successful victory of social purity until the ax is laid at the root of the tree. We must learn the grand lesson of starting right. Parents must be familiar with that wonderful science, " The development of a new being under their tuition." We are very much inclined to condemn the boy or girl who is caught in telling a lie, deceiving their companions, or perhaps stealing, or doing something disgraceful in society; yet never for a moment think, perhaps, they learned their first lesson at home, although from a respectable family. Speaking generally, there is too much dishonesty, deception, untruthfulness, and rude language practiced in so many homes, that children have meagre chances to learn such

lessons as will qualify them to take their part well in life. When they go into society, what kind of material is there to help rear that beautiful structure, social purity ?

A son coming from a home where the strictest propriety is observed between husband and wife in regard to virtue, love, respect, truth, appearance, and language will very seldom be one who will deceive, lie, steal, abuse, or thrive at the expense of his fellow-man. He will likely be one in whose care the daughters of Zion may be trusted. It is true, there are many allurements to draw children away from home, but if they have a superior training at home, they are to a great extent fortified.

There are so many wrongs existing, sinful practices, I think, instead of being licensed, should be prosecuted to the bitter end. Many sober people think a well conducted saloon is a necessity. Some may think the same of prostitution. There is nothing more terrible.

What a curse is strong drink to humanity! The evil effects, physically, and financially, are sufficient to cause sane individuals to use an influence against it; even if nothing be said of the great corruption that follows in its wake.

Street corners are made, into breeding places of evil by constant assemblages of lazy foul-mouthed men, whose sallow faces, murky eyes and broken down constitutions, (resulting from inactivity, debauchery and lack of moral courage,) tell us that they are dead, though unburied. Such lessons as the little fellow learns from these places, cause him to associate all ideas of the opposite sex with sensuality.

Another subject very important to both man and woman is that of tobacco,—yes, women, through the social evil, are made victims of tobacco.

Tobacco as is well known, contains that terrible poisonous element, nicotine. Scientists tell us that even one drop of it will kill a dog instantly.

The man who is a slave to tobacco will consequently be thoroughly saturated with this poison. The seminal fluid which is the most highly refined product of the male system and also the life giving element in man, will unavoidably contain more or less nicotine.

Through the marriage relation, the man and the woman become one flesh. The seminal fluid (containing poison) deposited in the

female system brings about its terrible results, plainly visible to those who understand the peculiar construction of woman.

The sexual organism especially, is abundantly supplied with nerves, and the organs so delicately lined with tender mucus membranes, which become irritated and inflamed when this poison is thrust upon them, which causes continually increasing misery, one female complaint follows another. Even the mind becomes affected through the innumerable nerves of the sexual system communicating with the brain. It shows itself in irritability, gloom, and dispondency. The loving husband, in his ignorance and blindness,anxiously seeks far and wide for remedies for his afflicted wife, willing to pay any price, or travel any distance, if he could only find a doctor, who could cure her.

Never does he think that he himself is the destroyer of her health. That he could be her best earthly physician. Oh, the ignorance which yet hovers over the sons and daughters of earth! When will we become more like sons and daughters of God? When will we be willing to dig down to the foundation and understand our origin, which we proclaim so loudly?

In that day life will be a pleasure; we will not defile our bodies, which are our costliest gifts, neither wilfully nor ignorantly.

I often earnestly wish when I hear eloquent lectures delivered by gifted speakers on the injury of the tobacco habit, that they would go a little farther and speak of the injury it causes to woman, which in my estimation is greater on account of her peculiarly constructed organism, and the relation she holds to man in the marriage covenant.

Another element that contributes to demoralization of society is round dancing. Dr. Kellog in one of his works says, "Whatever apologies may be offered for dancing as a means of exercise, under certain restrictions, or employed as a form of calisthenics, no such excuse can be framed for, nor in defense of round dancing, especially of the waltz.

"In addition to the expense, dissipation, late hours, fashionable dressing, midnight feasting, exposures through excessive exertions, improper dress, etc., it can be shown most clearly that dancing has a direct influence in stimulating the passions and provoking unchaste desires, which too often lead to unchaste actions."

Said the renowned Petrarch: "The dance is the spur of lust, a circle of which the devil himself is the center."

"Many women that use it have come home dishonest, most indifferent, and none better."

We quote the following from the pen of a gifted woman of unblemished character and national reputation. The statements are so clear and convincing that every parent should read them:

"I will venture to lay bare a young girl's heart and mind by giving my own experience in the days when I waltzed. I little cared for the polka or Varsovienne, and still less for the old-fashioned money musk or Virginia reel, and wondered what people could find to admire in those slow dances. But in the soft floating of the waltz I found a strange pleasure rather difficult to intelligently describe.

"The mere anticipation fluttered my pulse, and when my partner approached to claim my promised hand for the waltz, I felt my cheeks glow a little, and I could not look him in the eyes with the same frank gaiety as heretofore. I am speaking openly and frankly, and when I say I did not understand what I felt, nor what the

real pleasure was that I derived from this so-called dancing, I expect to be believed; if my cheeks grew red with uncomprehended pleasure then, they grow pale with shame to-day as I think of it. It was the physical emotions engendered by the contact of strong men that I was enamored of, not the dance, nor even the men themselves.

"Girls talk to each other. I was still a school girl, although mixing up with the world so much. We talked together; we read romances that fed our romantic passions, and none but ourselves knew what subjects we discussed.

"Had our parents heard us they would have considered us on the high road to ruin, yet we had been taught that it was right to dance, and our parents and friends did it, and we were permitted. I will also say that all the girls with whom I associated, with the exception of one, had much the same experience in dancing. Married now, with home and children around me, I can at least thank God for the experience which will assuredly be the means of preventing my little daughters from indulging in any such dangerous pleasures. I doubt if my experience will be of much service, but it is the

candid truth, from a woman who, in the cause of all the young girls who may be contaminated, desires to show just to what extent a young mind may be defiled by injurious effects of round dancing.

"I have not hesitated to lay bare a young girl's most secret thoughts in the hope that people will stop and consider, at least before handing their lilies of purity over to the arms of any one who may choose to blow the frosty breath of dishonor on their petals."

The aim of parents should be to arrange and control the environments of the young, cure their faults, cultivate their talents, and develop their virtues. They are ours to make or mould or to mar by neglect and unwise influence.

Much has been said, and rightly, too, about guarding the chastity of our daughters and leading them up to an ideal moral standard, but it occurs to me that one sided teaching and work cannot secure the best results.

Women have been taught to regard the virtue of their own sex; and those who are fallen cannot be tolerated in society. That may be right. But will they not all mingle in the society of the fallen man?

So long as only feminine virtue is required, so long as men have nothing to lose by being immoral, just so long will the social evil be the perplexing question of the hour.

We will not take up the discussion here, but let us who wish to reform in our lives continue to be diligent in seeking the best way. And may God bless our efforts.

ECONOMY IN THE HOUSEHOLD.

There is in my opinion a great reformation needed in regard to the economy of time and money. Life is too short to spare any time for gloom, fretfulness or worry. There must be a regular time for each of the most important home duties. The mother who usually takes the great generalship of home must be as prompt and regular as a teacher with his classes; punctuality is strictly a business principle and if practiced in the home will be a means of success in any line of duty.

The mother is generally cook, chamber and laundry maid, nurse, dressmaker, tailor, knitter, etc., if not, it is, or should be done under her directions, hence she has many opportunities to practice economy.

Every woman should also keep strict account of income and expenditures of the home, which is another great factor in business discipline. It may be superfluous to add that income must exceed expenditure. In cooking especially great improvement can be made, both in time and money.

Women in general, spend too much time in preparing fancy dishes,—working people and growing children need good, wholesome food well prepared. Though fancy dishes may suit the taste, there is not the proper nourishment in them, besides they require so much time, patience and expense. Use less sugar, no tea and coffee, spices and all unwholesome food. Do not waste bread by burning, nor careless preparation, nor let the children waste it as many do. It is sinful to be careless and wasteful, with that which the Lord blesses us with to sustain life. You have no time to bake bread to throw out to the pigs and poultry. Do not leave the clothes out on the line to be whipped to pieces by stormy winds; avoid starched clothing as much as possible, it takes so much time and strength, and we can look decent and respectful without them. (Wrinkles look just

as bad in the face as in the clothing.) I have nothing against wearing white clothes on some occasions, but that constantly dressing in white causes a terrible amount of hard work for women, and you can always hear them complaining of being overworked, that they cannot get time to attend meetings. Why not reform in all these things when we can? Mothers should not always be tired. That "tired feeling," and "that tired look," (remedies for which are advertised in the newspapers), are due to improper living, lack of system—lack of knowledge of real necessities.

With a proper arrangement of household labor, there would be more time to spend in adorning the mind.

Be economical in dress. Buy such material as will last; there is no economy in buying cheap goods. It takes the same time to make it up, and will not look so nice; good material needs but little or no trimming.

Do not wear Sunday dresses every day; take good care of them, so that you can get along with about one or two a year. It is needless for a woman to have four or five dresses every year. It is also a shame to see the amount of

money wasted in hats every season. Women are often likened to angels (wish we were, indeed); we never see angels decorated with feathers, ribbons, flowers, etc. It would not add to their beauty. Extravagance in dress, especially with little girls, besides being a great expense, is productive of vanity; it does not tend to elevate their tender minds. We often see them tossing their little heads, and telling their less favored companions that their own dresses are prettier. They should be taught to respect neatness, and to take good care of their clothes, so they will always look like new; that nice clothes are pretty, but that there is nothing so pretty as good behavior. A dress, no matter how elegant, can never be so beautiful as a truly beautiful child.

Disorder in the house causes slouchy habits, as well as great expenditure. Teach children to always hang their clothing in its proper place. Do not allow them to throw their things around carelessly, especially at night when they undress; but fold them nicely, and lay them in an appointed place, avoiding confusion in the morning.

Clothes last much longer if well taken care of;

shoes, when not being worn every day, should be kept away from the dust. Children should not be allowed to climb on the furniture; nothing bespeaks more carelessness than scratched furniture. Soiled books are a disgrace to any household.

Never use coal oil in starting fires; it is too dangerous and expensive. Do not allow children to drag dishes nor clothing out of doors to play with; teach them to pick up and put in their respective places any pins, needles, buttons, etc., that they may see on the ground. It does not pay to let the little holes in clothing go without mending; they grow rapidly. "A stitch in time saves nine." Always finish a new article before wearing it. Much fuel might be saved in warm weather if the work that needs fire was done at one time.

Do not be so anxious for work that you give yourself no rest. How many mothers practice economy in that manner until they hardly allow themselves any rest, nor sufficient sleep, and consequently break down in health!

Our happiness depends largely upon our health, and our health depends largely upon our will. We must not waste time, this precious

time allotted to us; how short it is, when we look upon the great amount of work to be done, and that nothing of all the gains of life can we take with us when we leave this world except what has been stored up in the mind! Economy is a virtue. It certainly leads to independence. It is not to be miserly and stingy, but to know that to be happy and comfortable is to take proper care of what God has given us.

In many homes, it is said, enough is wasted to feed a family. Extravagant habits of life are destructive vices, and are so prevalent in our civilization. The tendency of the rising generation is that they are being trained in pride and conceit. Everything that indulgent parents can provide for their joy and pleasure is granted, sometimes incurring debts that may cause failure in business. It is not in accordance with our holy religion for one to be above another on account of better financial circumstances, nor on account of educational advantages. We are children of God, who causes the sunshine for all. He alone can judge, reward or punish.

QUALIFICATIONS OF A NURSE.

It is not my intention to picture out to you the qualifications of our modern professional nurses, but as one who anticipates a successful labor of life when entering the divine mission of superintending a household as wife and mother.

The qualifications of such a nurse are not only to understand the art of nursing her family in sickness, but equally important is the nursing of a family in health so as to avoid sickness.

This to me is the most modern qualification of nurses. If I had the power I would demand that every young woman should have a chance for that kind of an education before marriage, for it is a sorrowful fact that health is destroyed and lives are lost as a result of ignorance on the part of mothers, both old and young.

Nursing of the sick calls for many an important qualification in the nurse in order to secure a successful restoration of health. She must have a knowledge of physiology and hygiene, and be well and healthy herself in order to be cheerful and full of hope, for it is very necessary that she impart these life-giving

elements to her patient, she must have the strictest sense of cleanliness and order, not only regarding her own person, but her patient as well. Nothing is more necessary than to keep both patient and bed perfectly clean, for it is very annoying to the sick to see a disorderly nurse.

She must have a perfect understanding of ventilation and disinfection. No doubt she will have a struggle to fully engage nature's remedial agents of health, for if there is anything people in general are afraid of it is air, water and sunshine.

There must always be an outlet for impure air and an inlet for the pure air to enter, not air from another room, but really God's pure air from outside. A nurse must be sympathetic, with tender touch and gentle manners. I do not mean that kind of sympathy which so many manifest to the detriment of the patient. They will, with tears in their eyes, tell the patient how very bad she looks, and that her condition is very dangerous, adding fear and excitement to the already burdened soul.

If the patient really looks worse, she does not need to be told of it, and if she feels worse, she

might be told that her condition may not be any worse even if she don't feel so well. Encouragement has a wonderful effect upon the sick. The nurse must gain the confidence of the patient by being truthful. Deception, with its train of evil effects, must never enter the sick room. Disinfection is another effectual agent, which must be thoroughly understood. I do not believe because one child has diphtheria, measles, scarlet fever, or other contagious disease, that the other children necessarily need to take it. If our women understood the true art of nursing, including disinfection, great results could be obtained in checking the spread of contagions. In cases of contagious diseases, the affected one should be removed to a separate empty room. The air in the room can be kept much purer if there is no carpet, curtains, or extra furniture; have no feather bed. When the clothing is changed, it should be wrapped in a large towel wrung out of carbolic water (one part to fifty of water), and conveyed at once to the boiler on the stove, and not through any of the rooms occupied by the other people; these clothes must not be washed with any other clothes. It is commendable to sprinkle the

same solution on the floor occasionally, and always wash hands, and any applied instrument, either syringes, catheters, or vessels, after use. All excrementitious matter from the patient must be buried immediately, and the nurse disinfect herself thoroughly before mixing with the rest of the family. I mention these few points on disinfection, realizing that so many women have no idea of it whatever.

Above all other desirable qualifications, a nurse should be a spiritual-minded woman, not a long-faced, penitent, preaching one, but one who has an unwavering faith in God and His power. Such a woman is happy and cheerful, knowing that God is the true restorer of health, and she is willing and glad to strictly comply with every requirement marked out in His holy word (Word of Wisdom), because of her faith in the glorious promises attending the same.

THE TRUE HEALING ART.

The old adage—an ounce of prevention is better than a pound of cure, gives the general idea that it is easier to avoid sickness than to battle with it when once overtaken; therefore, when we have become a prey to sickness, either

as a penalty for broken laws, or perhaps God has permitted the destroyer to seize us that we might through the trial learn a lesson—in either case how desirable that we understand the best method of cure!

I remember once, many years ago, while I was engaged in my profession, a suffering soul remarked in my hearing, "Oh, if I had lived in the days of Jesus, I know He would and could have taken me by the hand and let me walk." I remember how pitifully we wept together, for the sufferer was a darling child of mine, suffering long and severe, the result of an accident. We wept because such power was no longer in the reach of suffering mortals.

But in the blessed day when the beautiful Gospel was brought to me and its penetrating power had made clear to my understanding that once more the heavenly gift to heal the sick was restored to earth, my hopes for brighter days were realized. For I had all my life been a searching pilgrim, searching for something I did not know what until the Gospel was brought to me in all its beauty and grandeur. Now, my dear sisters, I wish to tell you that above all other people, we have the true healing art

among us; but too few of the Saints realize it. I believe that the power to heal sick belongs to God alone. . He uses men and (sometimes women) as His instruments to bring about His purposes, hence the needed assurance that those who operate in His name do so in the appointed way.

An eminent doctor has said that "disease is an effort on the part of the system to rid itself of accumulated corruptions." Now if that is so we should understand the best way to assist nature in its efforts, we must find out the cause and remove it. As a rule the sufferer is feverish, it is an excellent thing to open the pores of the skin by giving a sponge bath of tepid water and flush the color thoroughly; keep these avenues open and nature will soon do the rest, take no physic and but little food, but drink freely of cold water; apply cold wet packs to the head. Science teaches us today that most all diseases are due to the lodgment of bacilla, or bacteria, germs which find lodgment and muliply in the putrid or waste matter found in the system, hence the body must be kept thoroughly clean, internally as well as externally.

Many people think they must have some special treatment or something special to take for every little ailment. But I can promise them if they will only use common sense, and eat, drink, sleep, sit, stand, breath, and work properly they will not have to spend much time in sickness. Nothing is more simple; if the body is too hot, cool it, as has been stated; if too cold, warm it—externally, not by taking stimulants. Strive to obtain a normal condition. When we have thus treated our sick, I feel that they are in a condition for us to send for the Elders to administer to them. My belief is so strong that the sick thus treated, will recover through administration, if they are not appointed unto death.

PHYSICAL CULTURE.

The advantages and needs of exercise having been treated in this book, it will be unnecessary to deal with that subject further. Before proceeding, however, to give a few exercises, which may be found beneficial, we will consider posture and its bearing upon health.

It is of primary importance that the body be in correct poise (fig 1), head erect, chest up,

and hips drawn well back. In this position the organs are in proper relation to each other, able

CORRECT POSITION.

to perform their own functions, and not interfere with neighboring organs. Pelvic and

uterine disorders are no doubt brought on almost entirely through incorrect attitude, or

INCORRECT POSITION.

by crowding the pelvic organs by bands, waists, and corsets. Dr. Eliza M. Mosher, of Brooklyn,

states that in all her very extensive practice among women, she can always trace pelvic diseases to faulty attitude or clothing. If this be true, the treatment of these diseases does not lie in the province of drugs, but a cure will be assured if the causes be removed, i. e., wrong dressing, and bad habits of standing, sitting, and walking.

ROUND SHOULDERS.—Few people, women especially, are found who are not "round shouldered." In the majority of instances the deformity is aggravated by putting on braces, corsets, etc. A brace of any description only holds the member in position, and, by doing the work of the muscles, leaves them in a weaker condition than before. To overcome round shoulders bring the muscles which hold the shoulders back to a good condition, and this deformity will disappear. The average mother, upon noticing her daughter's hollow-chested condition, tells her "to stand up straight," and and the girl throws her shoulders back, bending back from the waist, and thereby creates a worse condition than the first.

"Round shoulders" are more frequently found to be the result of the hips being carried for-

ward and upward rather than to a weakened condition of the muscles holding the scapulae back. It will also be noticed the chin is pushed out, and the head drops on the chest. (Fig. 2.) Whether this condition of hollow-chestedness and round shoulders be due to the lessening of the obliquity of the pelvis or be due to a lack of strength in the muscles of the back, the following exercise, if practiced regularly each day, will aid in remedying this deplorable condition.

1st Exercise. Close the fists and place them side of the chest, arms bent, elbows high. Push the arms vigorously forward. Bring the arms back to the chest forcibly, taking care not to allow the elbows to drop.

2nd Exercise. Extend the arms in front, palms facing each other. Separate the arms, bringing them back as far as possible, being careful to keep the arms the height of the shoulders.

3rd Exercise. Place hands on hips, thumbs back. Push the chin forward (not up), then bring the chin back sharply. Put more force upon the second part of the exercise, in order that the muscles that hold the head erect may be developed.

OBLIQUITY OF THE PELVIS.—The pelvis should normally slant downward and backward from 40° to 45°. Dr. Mosher states that when the obliquity of the pelvis was less than 38° there was always found some pelvic disease. She also found that the patients had been told as children to "stand straight," "put the stomach in," etc., indicating plainly that the disease was the result of the bad posture, and the posture *not* the result of the disease.

When the pelvis is rotated forward and upward, the weight of the intestines, stomach, liver, heart, lungs, etc., no longer rests upon the strong abdominal wall, but is transferred to the pelvic organs. The spinal column loses a portion of its anterior lumbar curve, which makes room for the abdominal visera to drop backward into the pelvic cavity. When we consider sixteen or eighteen feet of small intestine, more often, and otherwise weighted with gas, swinging upon a relaxed and lengthened messentery, and crowded into the pelvis, not only by gravitation, but by abdominal and corset pressure, we may easily account for uterine troubles.

Moreover, the lessened obliquity of the pelvis *in itself* produces actual *increase* of pressure, as

may be demonstrated by a law of hydrostatics, i. e.,—the pressure upon the floor of a vessel containing fluid depends upon the area of the floor and the depth of the liquid.

In Fig 3, let a, b, represent the waist line narrowed by tight bands and corset steels; c, d,

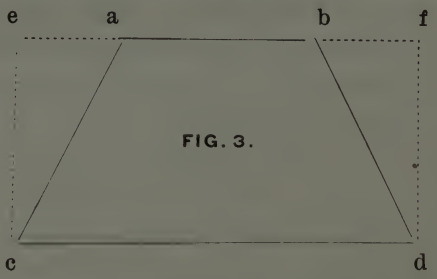


FIG. 3.

the abdomino-lumbar line, lengthened by tipping the pelvis up. The contents of the abdomen thus form a cone, a, b, c, d. By the above law, we see that the pressure on the floor of this cone is equal to the pressure on the floor of the cylinder e, f, c, d.

With a normal waist line and pelvis held in normal obliquity, the altered condition may be illustrated by Fig 2. By rotating the pelvis downward and backward the base of the cone has been lessened, and the pressure no longer falls on c, d, but in front of that line, and the

cylinder is made smaller. The lessening of the obliquity of the pelvis is the result of many things—high-heeled shoes, corsets, waist bands, rocking chairs, school desks, lack of proper exercise, standing, etc., etc. It is impossible in

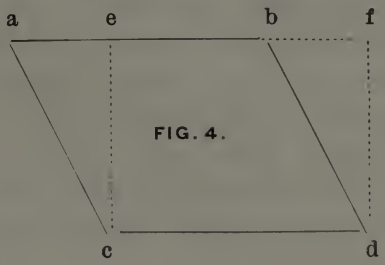


FIG. 4.

by far the larger number of chairs and school desks to place the pelvis at the normal angle, and at the same time use the back of the seat to support the shoulders.

As soon as the pelvis is tipped upward, in order to maintain the equilibrium of the body, the chest drops down, shoulders are brought forward and chin out. Tell the individual with this posture to stand erect, and in nine cases out of ten the shoulders are tilted back and the hips brought farther forward; thus by bringing more weight upon the lower spine the pelvic disturbance is aggravated, and causes "back ache." If the hips are well drawn back, the chest

must of necessity be carried high and the shoulders back. Therefore, as before stated, so called round-shoulders is, in nearly all instances, caused by lessing of the obliquity of the pelvis.

Stand against the wall, heels, buttocks, and shoulders touching the wall, now move the weight forward until it is over the balls of the feet and you will be in correct poise. (Fig. 3.)

Practice the exercises given here, sit erect, walk and stand with hips drawn back, thus standing in correct poise and your pelvic troubles will disappear; *providing that you eat, live, and dress as this book advises.*

In walking do not drag the body after the feet, but keep the weight in front of the feet, with the body the same time erect. Swing the leg forward from the hip, so that the ball of the foot strikes the floor or ground first.

The following exercises will be found beneficial to women, as they strengthen the abdominal muscles, aid respiration and lift the chest upward. They will be found useful in bringing the abdominal muscles back to a normal condition after confinement. These exercises may be taken with safety and benefit during pregnancy, *provided*: 1st, that the woman is not liable to miscarry; 2nd, that the exercises are

begun before pregnancy, and are taken every day. On no account begin the exercises after conception unless you are in the habit of exercising or evil may result.

1st Exercise. Lie flat upon the floor with no pillow under the head. Raise the right bent knee until it touches the chest. Raise the left in the same manner (very slowly.) Raise both feet together. Raise right leg twelve times, left twelve, and both twelve. Begin taking each exercise three times and gradually increase the number day by day until it may be taken twelve times.

2nd Exercise. Lie flat upon the floor. Raise the right leg straight three times increasing to nine. Same left. Same both legs. Do *not* bend knees.

3rd Exercise. Lie flat upon floor. Hands at side. Bring the body up to a sitting position. Practice twice at first increasing as you gain strength until you are able to perform this exercise ten times.

4th Exercise. Stand erect. Hands on hips. Bend the trunk forward and downward as far as possible, and bring up to an erect position. Practice five times increasing to fifteen. Bring the head as near the floor as you can.

5th Exercise. Lie flat on the floor. Raise both heels about five inches off the floor and seperate legs, bringing them back to-gether, then on the floor as at first. Practice from two to six times.

6th Exercise. Lie flat on floor. Bring the back of the hands together down in front of body, raise forward overhead taking in a deep breath, separate hands bringing arms sideward and downward, exhaling.

7th Exercise. Hang on the door or on the bar arranged in the doorway, taking in deep breaths.

8th Exercise. Hang on the door or bar and pull up as far as you can.

While exercising have the windows open. Practice in little clothing.

1st	week,	practice	Ex. 1	each	day.
2nd	"	"	" 1 and 6	"	"
3rd	"	"	" 1,2 and 6	"	"
4th	"	"	" "	"	"
5th	"	"	" 1,2,6 and 7	"	"
6th	"	"	" "	"	"
7th	"	"	" 1,2,6,7 and 3	"	"
8th	"	"	" "	"	"
9th	"	"	" 1,2,3,6,7,4	"	"
10th	"	"	" "	"	"
11th	"	"	" 1,2,3,4,6,7,8	"	"
12th	"	"	" "	"	"
13th	"	"	" 1,2,3,4,6,7,8,5	"	"

Continue.

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